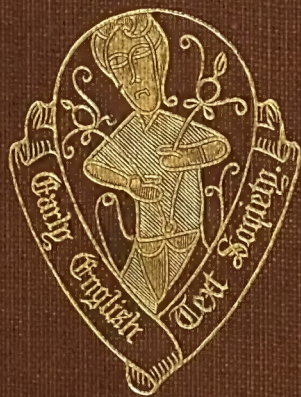


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Saint Birgitta



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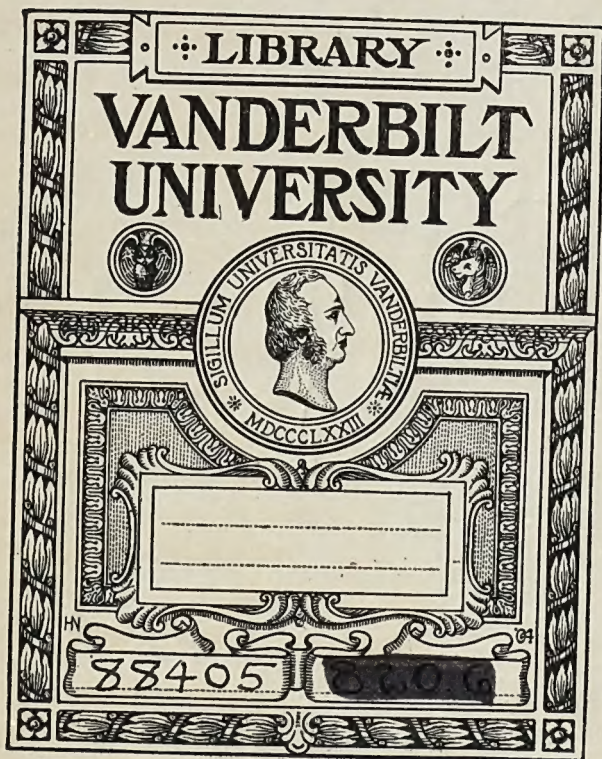
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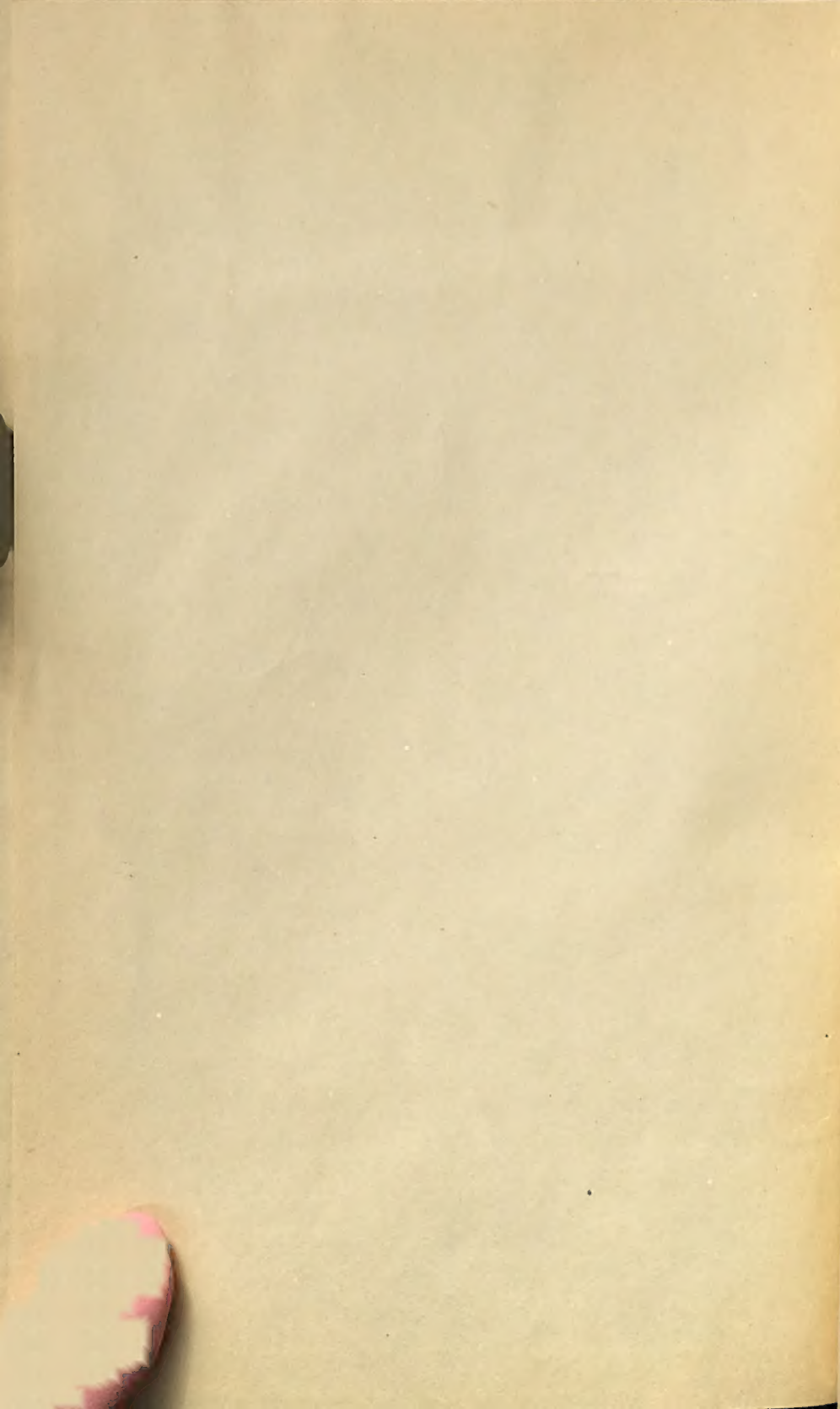
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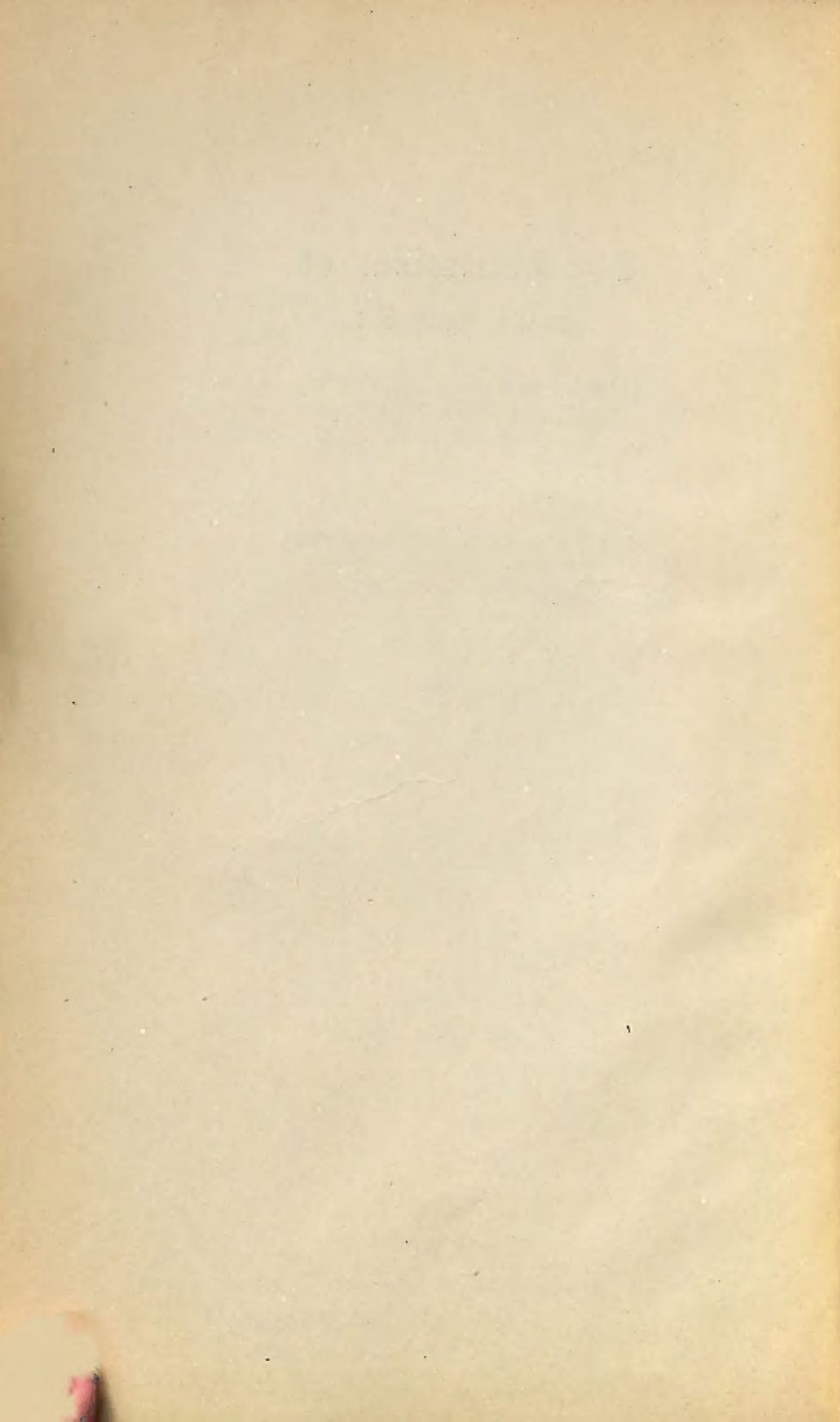
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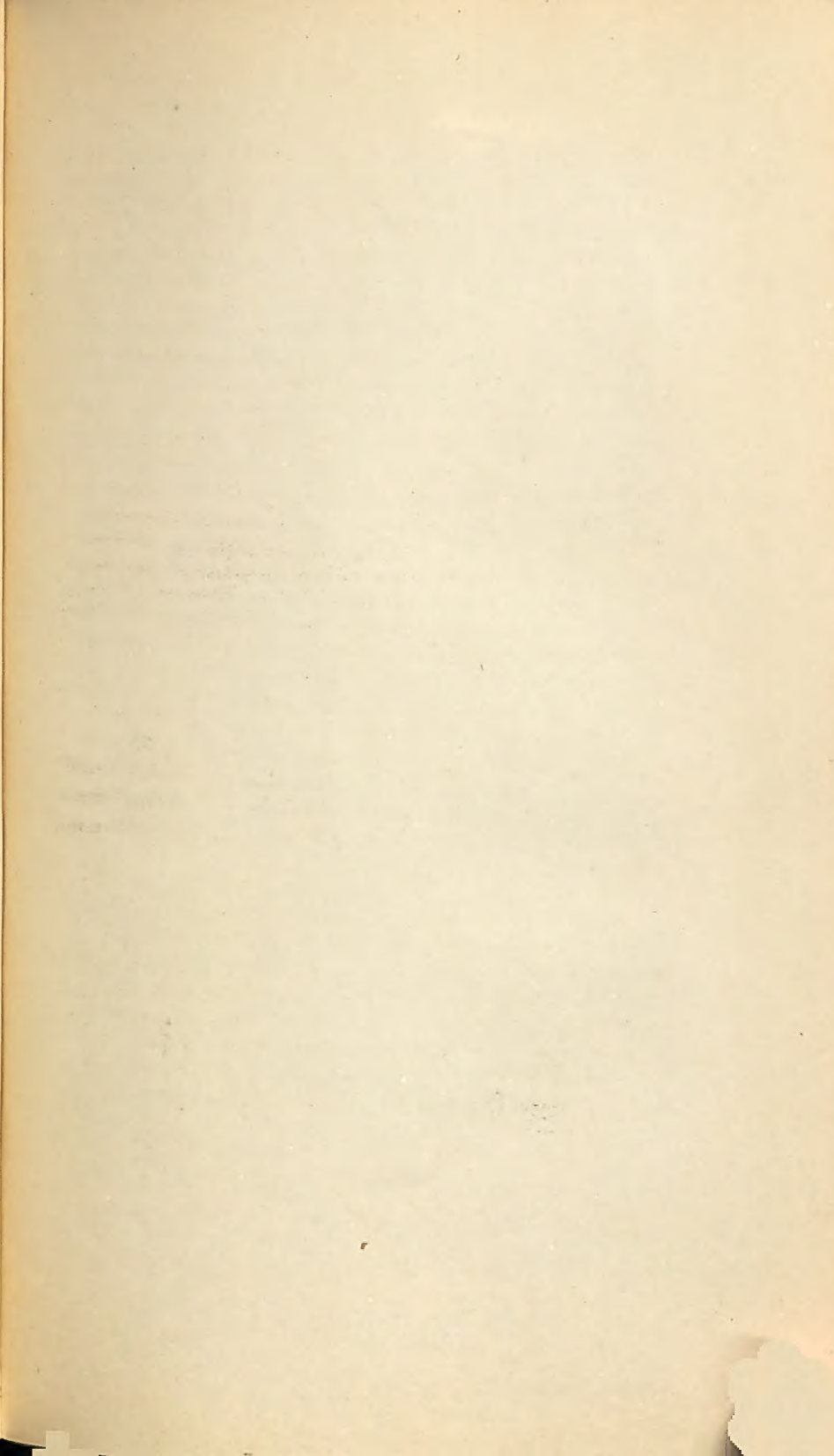
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bot god and of him thus all inflamed for that may I alone
 do and it is impossible the fonde to negh to the. 2 he homer
 nott negh to any onyll man bot he be suffyred of me as
 for hye symon or for some pney don breche to me for the
 fonde yommyngest as all othe thyngs be and of me he
 was wott made bot he hye oow malysse he is wott and
 the for qam sayd oyd him and the for they that say that
 they that fne lne of geto denore way made or hath a
 fonde in hom they putt a poy mo a charge blame for the
 make me lyse to a mane that hadde a chaste wyff wott yf
 yng m hyr hyswonde And he putt hyr to a wode wyf O yf on
 shude y be yf I suffyde a yffysst mane that hadde a chaste
 hope to me to be tald to the fonde bot for qam tynny a yod
 the fonde shall now have lodeshippe in me soalle that don
 rely fnyth me for yongh my fyndes some some tyme as
 made yot that is nott for passyon of the fonde. no for the
 fne mo of foydente denore yod bot for desante of how hym
 or for some othe pney cause whych is to hem cause of my
 molence. // to may also be some tyme that ye fonde rallyng
 goodes of me apou the be yod of goddment to he yngess
 of mode and he that despyth god consueue but in ye fonde
 of hem that hath feryth and delyte in me may now have
 lodeshippe ney goodes.

Ho y ony lode thyngeft enformyth sayne. Bygg
 hee the wyldes standeth anonste hym in all stater
 and degreoo. vnder lyfence of S. moy. the y com
 forth and helpe ye be hote to the goode and hope senton
 to yone a yemoo the onytl. // 119.

I am made of all thynges qam gote of the fader to for
 lucifer. and qam condeprable in the fader and the fader
 in me and so spytom both the for the ye to god fader
 some and hety gote and nott my goddes. I am he that by hylt
 to ahalim on daleo harytgo and by moy so brought my pepte
 out of egypte. qam also the same pat spale in the psey the
 fader sent me in to the egypte dumble nott despyng
 him from me. bot abyding conspably etmo. the mane
 whych was goe flane god shuld be my chape tynnyng

The Revelations of Saint Birgitta

EDITED FROM THE FIFTEENTH-CENTURY MS. IN
THE GARRETT COLLECTION IN THE LIBRARY OF
PRINCETON UNIVERSITY

BY

WILLIAM PATTERSON CUMMING, PH.D.

LONDON:

PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY
BY HUMPHREY MILFORD, OXFORD UNIVERSITY PRESS

AMEN HOUSE, E.C.

1929

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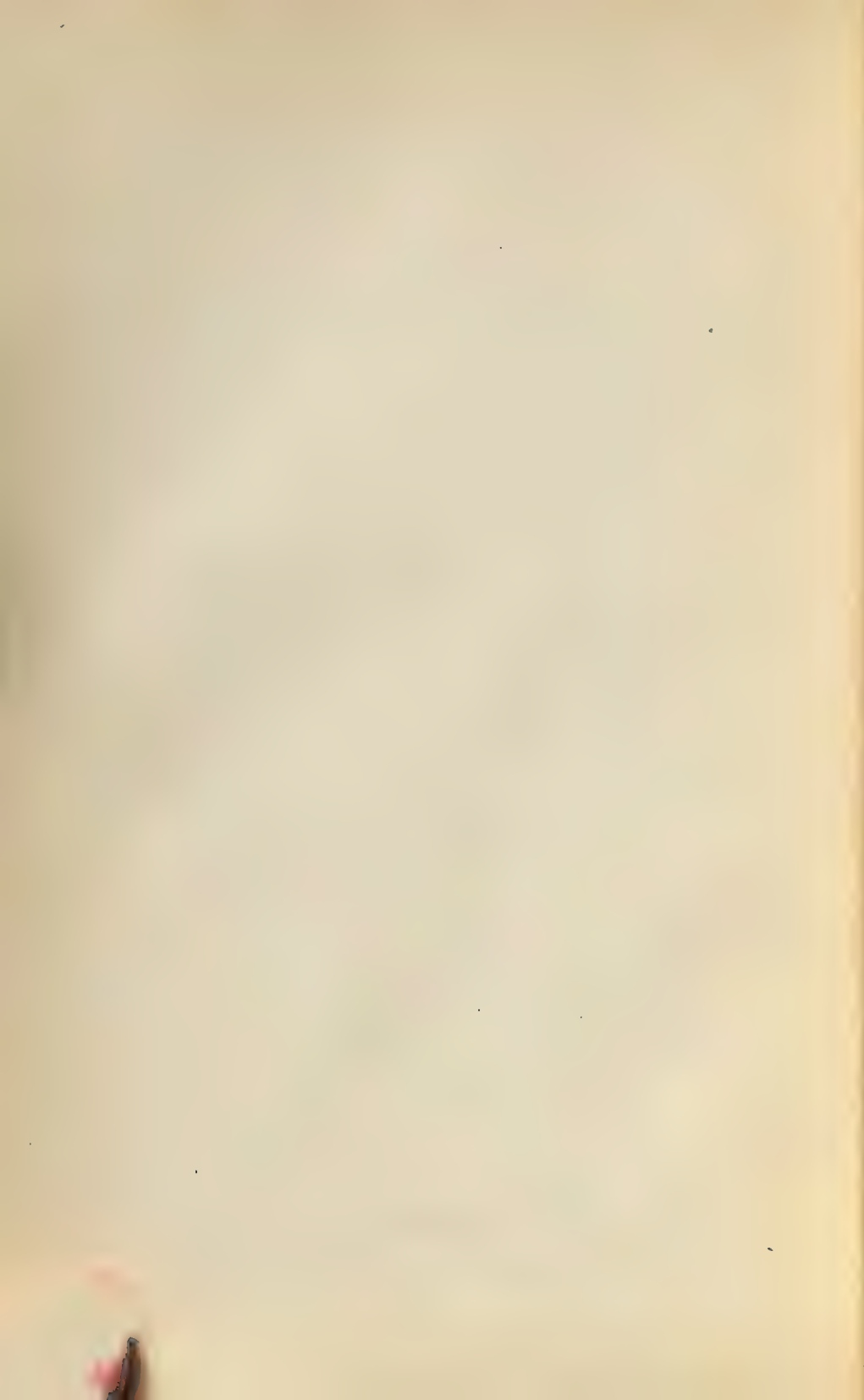
PREFACE

I WISH to express my grateful appreciation for the invaluable advice and encouragement of Professor Gordon Hall Gerould of Princeton University throughout the editing of this manuscript. My thanks are also due to Dr. E. C. Richardson, Director of Princeton University Library, and to Mr. S. H. Leach, former Reference Librarian of Princeton University Library, who first called my attention to the Garrett manuscript. This work was originally submitted to the English Department of Princeton University in fulfilment of the partial requirement for the Doctor of Philosophy degree; certain sections of the original work have been omitted and the Introduction has been re-written.

The especial acknowledgement of the Early English Text Society, as well as of the editor, is due to Mr. Walter Roesler of New York City for his generous gift to the Society of a sum to assist in the cost of publishing this work.

W. P. C.

DAVIDSON,
NORTH CAROLINA,
February, 1929.



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TABLE OF ABBREVIATIONS

- A.S. = *Acta Sanctorum*, quotquot toto coluntur, Bruxellis & Parisiis, October, tom. iv, Birgitta.
- Durantis = *Revelationes Sanctae Birgittae*, Olim a Card. Turrecremata recognitae & approbatae, & a Consaluo Duranto Episcopo Ferettrano notis illustratae, & in duos Tomos distributae. Romae, apud Ludouicum Grignanum, 1628.
- Klemming = *Heliga Birgittas Uppenbarelser*, G. E. Klemming, Svenska Fornskrift-Sällskapet, vols. i-v, Stockholm, 1857-64.
- S.R.S. = *Scriptores Rerum Suecicarum Medii Aevi*, vols. i-iii, edited by E. M. Fant, E. G. Geijer, I. H. Schröder, and C. Annerstedt, Upsala, 1818-76.
- Westman = *Birgitta-Studier*, K. B. Westman, *Uppsala Universitets Årsskrift*, Bd. i, Upsala, 1911, pp. 1-304.
- Wyld = *A History of Modern Colloquial English*, H. C. Wyld, London, 1920.

INTRODUCTION

PART I. MANUSCRIPT

A. *Description of the Manuscript*

Princeton University Library Deposit 1397, a M.E. manuscript containing translations from the revelations of Saint Birgitta, is the property of Mr. Robert Garrett, Baltimore, Maryland, U.S.A.

The manuscript has a cover of dark leather bound on boards. The dimensions of the binding are 23.7 cm. × 17.0 cm. The leather is gold tooled, with a gold line border, and with an oval-shaped medallion (on each cover) between the initials B and S. The medallions have the same design; each represents the crucifixion, with two figures standing on either side of the cross, and the sun, moon, and stars above. On the back of the binding, printed in later type, is the erroneous title, *Life of S. Brigit*.

There are four paper fly-leaves at the beginning, and six at the end, of the volume, which are probably contemporary with the binding. On the inside of the front cover are pencilled in different hands 'Revelations of St. Bridgitt', '7313', and 'R. G. Oct. 1905'.¹ The first and second fly-leaves are mutilated; the third has 'Old No. 894' in pencil. The fourth fly-leaf, recto, has the stamp of a lion rampant above 'Sir T[homas] P[hillips], Middle Hill', with '1366' written below in pencil. The fourth fly-leaf, verso, has 'Saint Brigitt' and 'Phillipps MS. 1366' in ink; the first vellum leaf also has 'Phillipps MS. 1366' in ink.

The manuscript has seventy-seven vellum leaves, 22.7 cm. × 16.5 cm.² The nine gatherings vary in length; the first gathering has nine leaves, the next three ten leaves, the next

¹ Bought by Robert Garrett in October 1905.

² The vellum used in the manuscript is not of very good quality. There are six holes within the text columns, and some leaves have been made by pasting together pieces of vellum.

three eight leaves, and the last two only seven leaves.¹ Most of the signatures were lost when the manuscript was bound. The remaining signatures, as well as all the catchwords, are noted in the text.

The text, which usually runs over the four marginal lines that are drawn on every page, averages 17.3 cm. × 11.5 cm. The text shows the handwriting of two scribes, both of whom wrote in the cursive bookhand of the middle of the fifteenth century. The first hand runs to leaf 63a, most of which, as well as all of leaf 63b, is left vacant. The second hand begins at the top of leaf 64a and continues to the end. The chapter headings and quotations from the Vulgate are rubricated; the marginal glosses and capitals in the text of the second scribe are also frequently rubricated. The initial letters of each revelation throughout the manuscript are two lines in height and coloured in blue. The lines average thirty-one to the page.

There are no colophons or marginal notes to give a clue as to the names of the scribes or the early history of the manuscript. The manuscript is not listed in the Syon Monastery catalogue.² However, the catalogue is for the men's library, and this manuscript may have been a copy of a translation for the nuns.³ The binding is of the late sixteenth or early seventeenth century;⁴ I have been unable to identify the medal-

¹ Originally, the last gathering had eight leaves; see the note to line 123/30 of the text.

² Mary Bateson, *Catalogue of the Library of Syon Monastery*, Cambridge University Press, 1898, pp. 107-8, 115. Syon Monastery is the only monastery of the Birgittine order in England of which we have record. There are seven volumes of Birgitta's works listed in the catalogue, apparently all in Latin (Bateson, *op. cit.*, p. ix).

³ It is probable that the nuns' library had a translation of the revelations. *The Myroure of Our Lady* (E.E.T.S., E.S., xix) and the *Martilogue* (*ibid.*, p. xlvii) were both Englished for the nuns; and we know that they had other books translated for them because of their inability to understand Latin (Bateson, *op. cit.*, p. ix, note 1, and p. xiv).

⁴ The water-marks in the fly-leaves put an *à quo* limit to the binding of 1578. The water-mark is a double cross with two opposed C's under a crown. There is a rather complicated countermark. C. M. Briquet (*Les Filigranes*, Hiersemann, Leipzig, 1923, vol. ii, p. 493 and water marks 9320 ff.) says that the opposed C embracing the crowned cross of Lorraine originated in 1578; this mark became very common, and countermarks were used for more complete identification.

lion.¹ The manuscript was finally acquired by Sir Thomas Phillipps; it was sold at the auction of part of his library in June, 1896.² In October, 1905, Mr. Robert Garrett, the present owner, bought the volume, and later placed it in the Princeton University Library as a loan deposit.³

B. Date.

1. *Language.* Both scribes write in the London dialect of the fifteenth century. The frequent use by the scribes of *her*, *hyr*, *hir*, for the third person plural possessive pronoun indicates that the manuscript was written before 1475.⁴ The first scribe has a very few scattered forms in *ther*; the second scribe uses *her*, but also *their*, *thair*, and especially *thaire*. Both scribes use *hem*, but the second also writes *thaym*, *them*, and especially *thaim*. The regular use of the plural form *schulle(n)* by the second scribe points to a date some years before 1475.⁵ The use of personal pronouns and verbal endings coincides in many important respects with the language of Gregory's *Chronicle*. William Gregory, who died in 1467, wrote the genuine London English of his day.⁶ The similarity in

¹ The late date of the binding seems to preclude the possibility of the B S standing for Bibliotheca Syonis, nor do the seals of the monastery which I have seen bear the device (G. M. Aungier, *History and Antiquities of Syon Monastery*, 1840, plate opposite p. 106).

² Phillipps Sales Catalogue, 10-17 June 1896, p. 24. The description is an amusing combination of fact and misinformation:

‘(No.) 141 BRIGIT. THE LYFE AND REVELATIONS OF SEYNTE BRIGITTE, *fine manuscript of the fourteenth century, written in old English ON VELLUM, with capitals coloured and titles rubricated, in first-rate preservation, calf* 154 pages, 4to, XIV CENT. The binding on both sides of the volume is impressed with a representation of the Crucifixion, gilt, with the initials B.S. on either side. A very valuable and probably unique manuscript.’

In the Princeton University Library copy of the catalogue, which has a list of the purchasers and the auction prices, the hand has here written ‘Quaritch, 88.—.—’ in the margin.

³ Mr. G. M. Peck of the Princeton University Library informs me that the date of accession was 12 February 1906.

⁴ H. C. Wyld, *A History of Modern Colloquial English*, London, 1920, p. 327.

⁵ *Ibid.*, p. 357.

⁶ *Ibid.*, pp. 92-5.

language extends to other forms and spellings common in the London dialect of the period. The interchange of *w* and *v*, of which there are several examples in the Garrett MS., is found in the writings of Gregory and other London writers.¹ By the middle of the fifteenth century the prefix of the past participle is chiefly confined to texts showing a Southern provincial influence. However, Gregory and the scribes of the Garrett MS. both use the past participle prefix.² The first scribe has a number of Northern or North-Eastern forms;³

¹ Wyld, p. 292. The Garrett MS. has the interchange of *w* for *v* in *wessell* 72/24, *woyce* 62/30, *wery* 98/4, and of *v* for *w* in *vykked* 21/25, *videvo* 38/14. A few other examples of similarities in language may be noted. Gregory and the Garrett MS. have comparatively few *e*-forms for O.E. *y*, *i*, and these are all known to have been in use in genuine London English: Gregory has *steryd*, *besely*, *levyd* (*ibid.*, pp. 92-3); the Garrett MS. has *besyly* 68/5, *besy* 61/29, *besily* 101/18, *steryth* 3/10, *leving* 115/23, *beld* 9/10. The combination *-an* is often written *-on* not only in *londe*, *stonde*, *honde*, but also in the unlengthened combination *thonke* (*ibid.*, p. 93). The relative pronoun *who* is occasionally written *ho*, *hoo*, *hos*, showing that the *w* was not pronounced (*ibid.*, p. 95). The third person singular present ending of the verb is usually *-eth*, although the first scribe of the Garrett MS. has exceptions in *-es*, and *strenght* 14/17, *plesyt* 23/1, *hat* 30/25, and *punishet* 59/10. In the third person plural the first scribe has the Southern *-eth*, a very few endings in the more typical E.Midl. *-en*, a few *-es* endings, and no ending (cf. *ibid.*, p. 76). With the second scribe *-en* is more frequent. The present part. is regularly *ymg(e)*, *ing(e)*, but the second scribe occasionally has *eng* (cf. *ibid.*, p. 76). The past part. of weak verbs is usually *-ed(e)*, *id*; but the first scribe occasionally has no ending; *wesh* 17/36, *kepe* 26/15, *translate* 51/32, *devote* 52/8.

² Wyld, pp. 95, 342. All occurrences of the prefix in the Garrett MS. are given here: the first scribe, *y-joue* 4/27, *I-gote* 30/18, *I-commo* 38/25, *ishamed* 41/21 (O.E. *gesceomod*), *I-gotte* 50/25, *I-gott* 79/9, *I-yeve* 86/38, 97/31, *I-do* 92/25; the second scribe, *I-done* 121/23, *I-write* 123/4.

³ *Awn* 36/22, *aune* 87/2, 'own'; *worching* 29/31, 'working' (H. M. Fladieck, *Forschungen zur Frühzeit der Neuenglischen Schriftsprache*, Teil ii, *Studien zur Englischen Philologie*, Heft lxx, p. 32, 'O dringt in London erst sehr spät und spärlich ein'); *whenched* 8/24, 'quenched', *qwhik* 68/28, *whykke* 20/22, *whyke* 77/1, 'quick'; *whiter* 47/8, 'quitter', 'pus'. *At* 26/105, 48/183, 65/27, is a Northern form of 'that'. The third person singular present indicative occasionally ends in *-es*, *-ys*, which is unusual at this time (Wyld, pp. 332-7): *spekys* 1/19, *callys* 36/19, *stondes* 10/7, *thynkes* 16/3, *betokenes* 18/3, *spekes* 64/22, *despices* 96/35. The *-es* ending for the third person plural present indicative is a Northern form of which there are no contemporary examples found in the genuine London writings (*ibid.*, p. 340); *stondes* 5/7, *sees* 7/21, *profettes* 23/14, *beholdes* 57/13,

whether these were in the original translation or are due to the present scribe it is very difficult to determine. Northern forms are the exception rather than the rule, and it seems more probable that a Midland translation was copied by a scribe in or from the Northern dialect area.¹

2. *Scribes.* The first scribe expected the manuscript to end with his *Assint laudes deo*. The heading of the last chapter (see text, 98/1-5) and the discoloration of leaf 63b, which indicates that for a time it was the end of the manuscript, show this. The second scribe, on the other hand, with his more frequent use of the pronominal *their* and *them* forms, the more pointed style in his handwriting, and the increase in flourishes,² has characteristics which naturally place him a few years later than the first scribe. The first scribe was probably a transcriber; the frequent omission of single words, the repetition of words and phrases, and other errors bear strong evidence for this view.³ The second scribe may have translated directly from the Latin. He makes several corrections, and has repetition of a word once.⁴ However, the second

abydes 62/34, *touches* 63/28. Other unusual or interesting forms which occur in the manuscript will be found in the Glossary.

¹ From the list of brethren in Syon Monastery we know that a few were from Yorkshire; and two of the three bequests of translations of the Revelations which are mentioned in contemporary wills are from Cecily, Duchess of York, and Elizabeth Sywardby of Sywardby in Yorkshire (p. xxxviii, notes 1, 2).

² Maunde Thompson, *Introduction to Greek and Latin Palaeography*, Oxford, 1912, p. 554.

³ A list of passages in the first hand where words or phrases have been omitted, with the corresponding words in the Latin text, follows: *te* 16/36, *ventus* 33/22, *Deum* 36/12, *cogitavit* 39/24, *consilio* 41/2, & *Filii mei* 41/12, *non* 46/16, *Benedictum* 53/10, *quia sentiunt* 55/5, *bitumen* 58/34, *nullum* 60/9, *non* 61/4, *per* 70/31, *Deo* 73/2, & *post* 74/20, *animae* 78/15, *facere* 80/37, the preposition of in *Angelum Dei* 84/12, a complete clause 87/34, *me* 89/6, *veniet* 97/33. The scribe seems to have misrendered *maly[t]e* as *malyce* 77/28, [*f*]rosses as *throsses* 82/18, and Latin *praedicabam* as *purchased* 91/2; his eye probably skipped from the first to the second *haugn* . . . *haugn* 33/26-27, an error which he later rectified. I have not included the repetition of letters made when beginning a new page in the following list of words and phrases which have been repeated: 12/14, 18/9, 21/17, 21/37, 29/26, 30/29, 32/7, 44/5, 66/8, 69/31, 75/21, 80/30, 88/34, 90/1, 94/34.

⁴ He repeats *I* 115/35, and makes three corrections: see 99/31, 100/27,

scribe is a much more careful writer than the first, and he may have made an unusually clean copy.

Since the date of the manuscript has to be determined entirely on internal evidence, no exact dating is possible. The first scribe wrote shortly before 1450, while the second scribe probably wrote towards the end of the third quarter of the century.

C. Other English Manuscripts

I

1. *British Museum MS. Julius F. II.* 'The Revelations of S. Bridget, princess of Nerike in Sweden', Bks. I-VII, translated into English; with the Prologue of Matthias, canon of Lincöping. The Prologue begins: 'Wondyr and marvelys are herd in owre cuntre and [*erased or*] in owre land. yt was a mervelous thinge.' A leaf is missing after f. 92, containing Bk. III, middle of ch. 20 to middle of ch. 23; Bk. IV ends at ch. 130; Bk. V includes the Prologue and the 'Expositio et Declaratio' at the end; Bk. VI ends with ch. 109; Bk. VII is complete and ends with ch. 31 on f. 246 b. It is followed immediately by the *Epistola Solitarii ad Reges Domini Alphonsi*, beginning 'O 3e cler and bright kynges and wold to god' and includes the Recapitulation [ch. 7] which ends 'as it schewis breffly in all thinges before seid. And of the seyinges of al doctours and holy fadris vpon this matur diffusely and manyfold wise speking'. This is followed on f. 254 by an Epilogue beginning 'yt shewys euydently to all cristen pepil þat in þe yere fro thincarnacion of our lord ihesu crist M^l CCC^o LXXII the 10^o Kalend of August þat is the day aftir mary mawdeleyn blissid lady Brigid of Swece died in the cety of Rome'. This Epilogue (part of which has been printed by G. M. Aungier, *History and Antiquities of Syon Monastery*, 1840, p. 19) gives a brief account of her death, writings, and canonization. On the last page (f. 254 b) are two Latin prayers to St. Birgitta.

Paper: ff. 254. 12" × 8½". Fifteenth century.

105/15. He writes *bys[p]renglith* as *bystrenglith* 108/32. The haplography on 102/5 may have been made either by the scribe or in the Latin.

2. *British Museum MS. Claudius B. I.* 'The Revelation of saint Bridgitte', translated into English; preceded by a life of St. Birgitta, imperfect at beginning and end (ff. 2-4), which differs from the other extant English lives. Many chapters are abbreviated throughout the text. The Revelations are imperfect at the beginning, commencing in the middle of ch. 1 (f. 5): 'of man þat I have boght with mine owen blode bot he dose noght þat as mightier þan I'. Bk. I, chs. 15 and 18 are reversed; Bk. I, end of ch. 38, chs. 39-40, and beginning of ch. 41 missing through loss of two leaves after f. 42; Bk. II, end of ch. 10 and beginning of ch. 11 are missing through loss of a leaf after f. 84; Bk. III, end of ch. 28 and beginning of ch. 29 are missing through loss of a leaf after f. 144; Bk. IV, end of ch. 16 to end of ch. 31 missing through loss of several leaves after f. 167; Bk. IV, end of ch. 111 to beginning of ch. 115 missing through loss of leaf after f. 203; end of ch. 129 and ch. 130 (where Bk. IV ended) missing through loss of leaf after f. 211; Bk. V is complete with the Prologue, except for the short introductory paragraph at the beginning of the book (beginning in the Latin 'Vidi thronum'); Bk. VI has 107 chapters which correspond to chs. 1-109 of the Latin printed edition with the omission of ch. 65, as ch. 64 includes chs. 64 and 66 of the printed edition; Bk. VII, chs. 1-29 (last chapter imperfect) correspond to chs. 1-28 of the Latin printed edition, as ch. 13 is divided into two parts; the manuscript ends in the middle of ch. 28 of the printed edition, and chs. 29-31, which are the last three chapters of Bk. VII, are missing.

Vellum: ff. 281. 13 $\frac{1}{4}$ " $\times$ 9". Gatherings of 8 leaves (first⁶, II⁹, V⁷, VI⁶, IX⁹, XI⁷, XXII⁷, XXVIII⁷, last²). Fifteenth century.

3. *British Museum MS. Harley 4800.* An English translation of Bk. IV and the beginning of Bk. V of the Revelations of St. Birgitta. The end of ch. 6 and the beginning of ch. 7 of Bk. IV are missing through loss of a leaf after f. 8; two gatherings (e-f) are missing after f. 38 containing chs. 40-72, which are wanting; one leaf is also missing after f. 67, containing middle of ch. 89. Begins: 'A persone appered to þe spouse semyng to her þat he was cutted about as yn maner of repref'. Ends in the middle of Bk. V, ch. 2: 'Therfor ho

pat forsaketh hys propre wyl and ys obedient to me he schal have hevyn wythoute peyne'. There are traces of several leaves having been torn out at the end. Pages from f. 1 to f. 106 are headed 'liber quartus', but from ff. 1-28 'liber primus' was originally written and cancelled in the same hand.

Paper: ff. 109. $11\frac{1}{4}'' \times 8\frac{1}{4}''$. Gatherings of 10 leaves, letters a-d, g-o (first⁸, VI⁹, and last² imperfect). Fifteenth century. Chapters numbered. Headings in black, initials in red. The name Edward South is written on f. 1, probably as a former owner. On f. 53 b is written: 'Luke vnto Mr Syr James Parson of no church and vycare of the same', and on f. 54 'I lent my mony vnto my frend as many men dothe in land I axed my mony of my frend by-cause yt was so longe. I loste my mony and my frend me thought it was great wrong. J. Bray'; both in the same seventeenth-century hand.

4. *Bodleian MS. Rawlinson C. 41.* Selections from the revelations. The manuscript is imperfect; the first leaf is numbered f. 97. There are two parts. I. The first part contains the life of the Blessed Virgin Mary, and begins in the middle of Bk. I, ch. 9: 'Shew to the how moche my son hath honourde my name, my body, & my soule. [Chapter heading follows.] Of the most excellent dignite of the holy name of this vergin mary. Capitulum primum. I am gwen to hevyn'. Chapter 9 is followed by selections from different books, rather loosely translated. Each leaf is headed with the running title 'Vita beate Marie'. Ends on f. 43 b: 'Here have I shewyd to the how much god wyche ys my sonne hath lovyd and honoured my soule & my body. Amen. Deo gratias'. II. The second part contains 'The wordis of Christ to hys spowse of the artyclys of the very trewe feyth & what be the orna-mentes & tokyns & the wyll that a spowse ought to have to her spowse'. There are three chapters (ff. 44 a-52 a). The first revelation is Bk. I, ch. 2, and begins: 'I am maker of hevyn, of erth, of the see, and of all thyngs that be in them'. The second part ends with Bk. II, ch. 26 on f. 52 a: 'then for to covete and have a wyll allway to synne'.

Paper: ff. 91 4to. End of fifteenth century.

Bound in with the same volume is a poem written about the

end of the seventeenth century by Th. Robinson, and dedicated by him to W. Taylor, B.D., his former tutor: 'The life and Death of Mary Magdalene, or, Her Life in Sin and Death to Sin'. ff. 54-91.

5. *British Museum MS. Arundel 197*. A small volume containing mystical and religious pieces; on ff. 38 b-47 b two chapters 'drawynne out of the revelatioun of sent Bryde'. On f. 38 b begins a treatise on active and contemplative life (Bk. VI, ch. 65): 'I finde as Y rede bi doctoris and holimennis wretinge'. This is followed on f. 46 b by a short revelation (Bk. II, ch. 16) in which God admonishes St. Birgitta to love him above all things and to eschew pride and the lusts of the flesh. It ends: 'This bethe the wordis that oure lorde speke to Sent Bryde, his owne spouse and derelynge'.

Vellum: ff. 73. $8\frac{3}{4}'' \times 5\frac{1}{4}''$. 4to. The last half of fifteenth century.

6. *Lambeth Palace Library MS. 432*. For a description of all the items in the manuscript see C. Horstmann, *Anglia*, iii, p. 319. The manuscript is a miscellaneous collection, written about the middle of the fifteenth century; it has several revelations and a prayer of Birgitta, which are scattered through the work. A revelation on ff. 36 a-36 b has the following chapter heading: 'how our lady seint marie comendith seint Jerom to þe reuelecion of seint Burgitt'. Another short revelation (ff. 36 b-7 a) continues Mary's praise of Jerome to Birgitta. A translation of Bk. I, ch. 10, is found on ff. 76 a-83 a, with the chapter heading: 'wordys of the Blessed virgyne our lady seint marye to Seint Burgitt of the incarnacion and passion of our lord Ihesu Crist'. F. 83 a-b has a translation of Bk. VI, ch. 6: 'Ihesu Crist Blamythe Seint Brygytt for vnpaciens, and techith hir Sonne to with-stonde hitt'. A prayer of Birgitta in Latin follows on ff. 83 b-84 a. The first two revelations (ff. 36 a-37 a) have been edited by C. Horstmann, *Anglia*, iii, pp. 359-60.

Paper: ff. 99. $8\frac{3}{4}'' \times 6''$. 4to. Fifteenth century.

II

The seven extant manuscripts vary greatly in size, content, and literary value. They bear no apparent relationship to

each other. Rawlinson C. 41 differs in method of translation and in style from all the others. It expands the Latin text and adds ideas not in the original. Arundel 197 and Lambeth Palace Library 432 contain a few extracts from the revelations. Claudius B. I abbreviates and omits passages in the Latin text frequently. It differs both in style and wording from the other manuscripts, and has many Northern forms (*kyrke, ilk, ane, awn, wald, swylke*). Harley 4800 has only the fourth book and part of the fifth book; the translation is a poor one. Julius F. 2, which has a translation of the first seven books of the revelations, is the most complete of the manuscripts. The forms are slightly later than those of the Garrett MS.; it uses *seis, them, ther, shall*, where the Garrett MS. has *seyth, hem, her, schullen*. There is a tendency in Julius F. 2, as in Harley 4800, to abbreviate by the excision of words or phrases; the method of abbreviation is not as pronounced as that of Claudius B. I, which omits long sections or paragraphs. Julius F. 2 is the fullest of the manuscripts, and for this reason ranks next in interest to the Garrett MS., a collection of the revelations which, in care of translation and in literary style, stands apart from all the others. The Garrett MS. has passages of excellent prose and gives evidence of care in the selection of the revelations; the other manuscripts vary from businesslike translations to mere rough jottings which show the general content of the work. It is only natural that straightforward translations from the Latin, even when entirely independent, should have frequent similarities; the translators of most of the manuscripts, when they follow the Latin at all, hold as nearly as possible to the Latin order in the sentence, and frequently use the Latin word in translation. The individual words, phrases, and methods of translations continually differ. The chapter headings of each of the manuscripts differ from each other, as well as from the standard Latin text. The Syon Monastery Library, because of its great resources, was a 'lending library',¹ and may have sent its copies of the revelations to the other libraries to be transcribed.² Since

¹ Bateson, *Catalogue of the Library of Syon Monastery*, Cambridge, 1893, p. x.

² Latin MSS. in English Libraries are fairly numerous: Harley 612

there was apparently no English translation of the revelations in the library,¹ this may account for separate translations by those who wished to have the revelations Englished.

D. *The Text of the Garrett MS.*

The Garrett MS. is the logical choice for an edition under the circumstances. There is no question of the earliest text, since the manuscripts are independent. For practical purposes, Julius F. II and Claudius B. I are both too long to edit. Hundreds of chapters in the full text are occasional, repetitive, and uninteresting. The Garrett MS. is a selection of the best revelations,² and has by far the most studied and interesting prose. The translation was probably made from a manuscript in the library of Syon Monastery which, in turn, was derived from the original Latin manuscript at Vadstena. A manuscript which was carefully transcribed from this original in Sweden for the English chapter is still extant.³

The sequence of chapters in the Garrett MS. is independent of the order which is followed in the Latin manuscripts. A

(transcribed for Syon Monastery in 1427 from the original in Vadstena), St. John (Cambr.) 69, Merton (Oxf.) 215, Bodley 346, Bodley 169, Royal 7. C. IX, Canon. (Bodl.) 475, Sloane 982, Magd. Coll. (Oxf.) 77, Trinity Coll. (Camb.) 0. 9. 28, Brit. Mus. 982, Arundel 66, Royal 13. E.X., Royal 8. B.X., Royal 11. A.I., Vespasian E. VII. Emmanuel Coll. (Cambr.) II. 2. 17 and III. 3. 8. Some of the manuscripts have only short extracts from the revelations.

¹ There are seven Latin MSS. listed (Bateson, *op. cit.*, p. xiii). The nuns had a library distinct from the monastery library.

² It contains, for example, Bk. VIII, ch. 48, one of the most powerful of Birgitta's revelations, which is in no other extant English manuscript.

³ British Museum MS. Harley 612 can be identified as M. 64 of the Syon Monastery Library (Mary Bateson, *op. cit.*, p. 107). The manuscript is a huge volume of 1,202 columns which contains fourteen books of the revelations (including prologues, &c.), attestations, various lives, and other matters. At the end one Peter, notary public of Lincöping, Sweden, certifies that the book is an accurate transcription from the true original, made at the request of John Hartman 'pro parte Roberti Belle et Thome Sterinton, Professorum in Monasterio de Syone'. Dated May 1427.

The arrival of the brothers and the cause for their mission is noted in the *Diarium Wazstenense* for 18 April 1427 (E. M. Fant, *Scriptores Rerum Suecicarum*, tom. i, p. 146): 'In die Parasceves venerunt de Anglia duo fratres ordinis nostri petentes & reportantes rationes super aliquis

chapter from the second book follows one from the fourth ; a chapter from the sixth book precedes one from the first. Chapters relating to the same general subject-matter are often placed together ; this grouping, however, is not systematically carried out. Some of these groups are gathered together from two or three different books, while others are connected by position and subject-matter in the Latin also. The chapters included in 100/20-117/23 (Bk. II, ch. 23 ; Bk. IV, ch. 9, Bk. VI, ch. 52) deal with humility and its opposite, pride. In Bk. VIII, ch. 48 (63/14-87/4) and Bk. VIII, ch. 56 (87/5-97/32), the translator has brought together two visions of judgement on unjust rulers. Bk. II, chs. 24-7 (19. 12/13-25/13), Bk. IV, ch. 7-9 (43/7-53/6), and Bk. I, chs. 50-9 (53/7-59/34) are groups of chapters with a common theme in the Latin ; the translator has recognized and preserved their unity. The revelations which have been selected are those which deal with general subjects. Birgitta wrote many of her revelations for particular persons, and these naturally have a local application which would not be suitable in a translation for English readers.

The translation follows the Latin closely. Occasional passages which are awkward and unidiomatic are so because of this strict adherence to the Latin order. The sentences are sometimes long and involved. But in general both scribes write with a directness and simplicity which admirably bring out the pictorial qualities of the revelations. Neither scribe adds anything to the original. The omissions of phrases, which are made occasionally by the first scribe are probably accidental.

punctis regule.' On 30 September 1428 Robert Belle was appointed confessor-general of Syon Monastery on the death of Thomas Fishbourne, the first confessor-general. At that time John Hartman was a lay brother ; Thomas Sterinton is not mentioned. (G. J. Aungier, *History and Antiquities of Syon Monastery*, 1840, pp. 51-2.)

PART II. SAINT BIRGITTA

A. *The Life of Saint Birgitta*¹

In the year 1302 or 1303² Birgitta³ was born at Finstad, a town a few miles from Upsala in the province of Upland. Her father was Birger, the lagman or governor of Upland.

Birgitta began to have visions at the age of seven;⁴ in these visions an angel, the Blessed Virgin Mary, or Christ, usually appeared and talked to her. When she was 10 years of age she heard a sermon on the passion of Christ. That night Christ appeared to her as if he had just been crucified, and said, 'Thus am I tortured'. Birgitta, thinking that the wounds were fresh, asked, 'O Lord, who has done this to Thee?' Christ replied, 'Whoever despises Me and spurns My love does this to Me'. From that day on, the passion of Christ affected her so much that she seldom could think of it without tears.⁵ It is a constantly recurring theme in her revelations.

¹ The main authorities for the life of Birgitta are the *Vita Sanctae Birgittae* (edited in S.R.S. iii, pp. 185-206, by C. M. Annerstedt), which was written within four months after her death by her two confessors, Peter, prior of Alvastra, and Peter Olafson, the first confessor of Vadstena; and the later *Vita Sanctae Birgittae* (A.S., pp. 485-93), by Birger, archbishop of Upsala. The *Vita Abbreviata*, published in the first printed edition of her revelations, and also printed in Durantus's edition, uses the revelations themselves as a chief source. C. M. Annerstedt (S.R.S. iii, pp. 186-88) has a full list and critical discussion of the *Vitae*. Klemming (v, pp. 244-58) gives a list of manuscript lives and printed biographies up to 1884. The best modern critical biographies are by Fr. Hammerich, *Den hellige Birgitta og Kirken i Norden*, Copenhagen, 1863; Comtesse de Flavigny, *Sainte Brigitte*, Paris, 1892; and K. Krogh-Tonnung, *Die heilige Birgitta*, *Sammlung illustrierter Heiligenleben*, Band v, Kempten und München, 1907.

² The earliest authorities differ (S.R.S. iii, p. 189, note k).

³ Birgitta is her correct name, and not Brigitte, Brigida, or Bridget. Birgitta is probably from Brighitta (cf. A. Noreen, *Altswedische Grammatik*, § 339. 2), borrowed from Irish *briḡid* (Brighid), which is from *briḡ* (brigh), virtue, strength, an extension of *bri*, which has the same sense. Cf. Fr. Stark, *Sitzungsber. d. Kais. Akad. v. Wissenschaften*, Phil.-hist. Classe, Wien, lix. 2. 196-7, 1868.

⁴ S.R.S. iii, p. 190.

⁵ Durantus, ii, p. 476 (*Vita Abbreviata*).

At thirteen years of age her father, much against her wishes,¹ married her to the eighteen-year-old Ulf Gudmarson, a youth of noble family and fine personal character. They lived together continently for a year,² and Birgitta was especially fervent in her prayers and ascetic devotions. Ulf eventually became the lagman of the province of Nericia,³ and Birgitta bore him four sons and four daughters.⁴ St. Catherine, who later accompanied her mother on many of her journeys, was the most famous of her children.⁵ During this period of Birgitta's life, the learned Matthias, canon of the cathedral of Lincöping, was her father confessor and constant adviser.⁶ Ulf, her husband, died in 1344, after they had lived for some years in continence and pious study.⁷

A few days⁸ after her husband had died, Christ appeared to Birgitta and told her that he had chosen her to be his bride.⁹ From this time on Birgitta's life was changed; she turned over the management of her estate to others and devoted herself to a religious life. She greatly increased her self-discipline; she fasted often, dressed poorly, and underwent severe penances. In 1346 she received a revelation bidding her to go to Rome.¹⁰ But it was no easy undertaking to leave her affairs

¹ S.R.S. iii, p. 225, *De Processu Canonizationis Birgittae*, depositio Katerinae filiae Birgittae, super quarto articulo.

² S.R.S. iii, pp. 191, 225. Their continency was probably due as much to their youth as to piety, which is the reason given by her biographers.

³ The title 'Princess' of Nericia or Sweden was often given to Birgitta. C. M. Annerstedt has shown conclusively that she had no real claim to the title (S.R.S. iii, p. 188, notes c, d, e).

⁴ S.R.S. iii, p. 209, *Chronicon de Genere et Nepotibus Sanctae Birgittae*, auctore Margareta Clausdotter, abbatisa Vadstenensi.

⁵ Durantus, ii, pp. 530-53, *Vitae Divae Catherinae*.

⁶ S.R.S. iii, pp. 191-2.

⁷ S.R.S. iii, p. 193.

⁸ A.S., p. 404, no. 151. Some of the early accounts say that it was a year or two after Ulf's death, but the weight of evidence seems to be that Christ chose her to be 'sponsa mea et canale meum' within a few days.

⁹ S.R.S. iii, p. 194, note k. This revelation forms the first chapter of the Garrett MS.

¹⁰ *Revelationes Extravagantes*, ch. 8: 'Christus loquitur Sponsae existenti in Monasterio Aluastri, dicens: Vade Romam, & manebis ibi, donec videas Papam, & Imperatorem, & illis loqueris ex parte mea verba, quae tibi dicturus sum. Venit igitur Sponsa Christi Romam, anno aetatis suae xxxxi, & mansit ibi iuxta diuinum praeceptum, xv annis, antequam veniret Papa, videlicet Vrbanus V & Imperator Carolus Boemus. Quibus

and arrange for her children ; two or three years elapsed before her journey began.¹ With a small retinue, including her two confessors, Peter, prior of Alvastra, and Peter Olafson, first confessor of the Vadstena monastery, she finally left Sweden, never more to return alive. On the way to Rome Peter of Alvastra began to teach her the use of Latin. However, she continued to write down her revelations in Swedish, and her confessors translated them into Latin.²

Long before leaving Sweden Birgitta had shown a fearless nature in her denunciations of the king and his court.³ During the years of her stay in Rome she waged ceaseless war against the widespread corruptions in the Church. She unhesitatingly condemned the prelates, forced the abbots to improve the standard of living at their monasteries, and frequently sent letters of advice or denunciation to the pope himself.⁴

She was especially anxious that the papal seat, which had long been at Avignon, should be re-established at Rome. But the popes did not wish to leave the quiet of Avignon for the turmoil of a rebellious city. It was not until 1367 that Urban V brought the long absent court back to Rome. The conditions prevalent in Rome at that time were unendurable to the pope, and he decided to abandon Rome in 1370. This aroused in Birgitta great anger and grief ; she warned him, upon penalty of God's severe displeasure and punishment, not to leave Rome.⁵ This revelation was delivered to him by

obtulit Reuelationes pro reformatione Ecclesiae, & Regulam.' Birgitta did not see Urban V until 1367, over twenty years later ; see A.S., p. 444, nos. 317-18, for an attempt to explain this chronological discrepancy.

¹ S.R.S. iii, p. 202, notes *m*, *n*, *o*.

² A.S., p. 406, ch. xi.

³ In *Revelationes Extravagantes*, chs. 74 and 77, Birgitta flays Magnus Erikson, the king of Sweden, and his court for their worldliness ; she also visited and rebuked the king personally. Book VIII, called *Liber Celestis Imperatoris ad Reges*, has denunciatory revelations which were sent to many kings and queens. Although the revelations seemed to have but little effect on their lives, Birgitta must have instilled a wholesome fear in the hearts of those to whom she wrote, for she was received with the greatest consideration and respect wherever she went.

⁴ See 5/20-6/12 of the text for an outspoken statement concerning the condition of the Church.

⁵ Bk. IV, ch. 33.

Alphonso,¹ one of Birgitta's devoted friends, but did not change the pope's decision. He left the city, and died the same year, in less than a month after returning to Avignon.

Another desire of Birgitta was to have her Order, the Order of St. Saviour or the Birgittine Order, officially approved. She firmly believed that she had received and had written down the rules of the Order exactly as they were given to her by the Mother of God. This Order, the founding of which is Birgitta's chief religious accomplishment, was to consist of sixty sisters and twenty-five monks. The monks and nuns were to live in separate houses, communicating with the church; the nuns' choir was to be placed above in such a position as to enable them to listen to the offices of the monks in the lower choir. The monastery was so arranged that the monks and nuns could not see each other, even at confession. Severe, chaste, and abstemious living were strictly prescribed.² After many years of command and entreaty by Birgitta, the Order was approved by Urban in 1370.³ The monastery at Vadstena had been in existence for some time,⁴ and after this date the Order rapidly expanded.⁵

In 1372, in obedience to the divine command,⁶ Birgitta went to Jerusalem.⁷ While in Palestine she had many visions revealing to her incidents in the life of Christ and the Blessed Virgin Mary; these revelations form the major part of Bk. VII. Birgitta returned to Rome the same year, very much enfeebled. On 23 July 1373, surrounded by a group of her

¹ Alphonso the hermit, formerly bishop of Jaën, wrote the *Prologus* of Book VIII and edited Birgitta's revelations in 1377.

² Durantus, ii, pp. 351-70, *Regula Sancti Salvatoris*.

³ A.S., p. 445, no. 322.

⁴ S.R.S. i, pp. 1-224, *Diarium Wazstenense ab anno 1344 ad annum 1545*, edited by E. M. Fant.

⁵ The monastery of Syon House, of the Birgittine Order, was founded by Henry V in the manor of Isleworth, in Middlesex, in 1414-16. It became one of the richest monasteries in England. See William Dugdale, *Monasticon Anglicanum*, London, 1830, pp. 540-4; G. J. Aungier, *History and Antiquities of Syon Monastery*, London, 1840; J. H. Blunt, the preface to *The Myroure of Oure Ladye*, E.E.T.S., E.S. xix, pp. xi-xix.

⁶ Bk. VII, ch. 1.

⁷ On the death of her son Charles at Naples see note on 117/37-118/1 of the text.

followers, she died. Her bones were carried to Vadstena,¹ where they may still be seen.²

Her two confessors, and Catherine, her daughter, soon returned to Rome to inaugurate the proceedings for her canonization. Gregory XI appointed a commission to investigate the life and writings of Birgitta. The commission was headed by Cardinal Johannes de Turrecremata, who made a very careful study of the revelations. After some delay the canonization, performed by Boniface IX, took place with great pomp on 8 October 1391. On account of the great schism which had split the Church at that time, the validity of the canonization was questioned. The bull of canonization of Birgitta and her Order were confirmed by John XXIII in 1414; and after the schism had ceased, Martin V, after another investigation, signed a confirmation in 1419.³

B. *The Revelations of St. Birgitta*⁴

The works of many mystics show careful revision and study. Their writings are the result of a conscious reconstruction, caused either by the advice of a confessor or produced out of their own theological knowledge. Birgitta, on the other hand, immediately after beholding a vision, wrote down the revelation, or dictated it to an amanuensis if she were too ill to write it herself. She wrote in Swedish, and one of her confessors translated the revelation into Latin. This translation was then read to her that no word might be omitted or changed. The original was often destroyed, but Peter of Alvastra wrote the Latin in a book which developed into the *Revelationes Celestes*.⁵

It is this lack of supplementation and literary revision which differentiates Birgitta's visions from others of their type.⁶ Her revelations were usually the result of some particular situation

¹ Durantus, ii, p. 480; A.S., p. 462, no. 389.

² Sven Gronberger, *St. Bridget of Sweden, American Catholic Quarterly Review*, vol. xlii, 1917, p. 145.

³ A.S., pp. 409-18, chs. xii-xiv.

⁴ Birgitta's revelations reach a total of over 650.

⁵ Klemming (iv, pp. 177-85) has edited the only two fragments of Birgitta's handwriting which have been preserved.

⁶ In the *Sermo Angelicus* and the fifth book of the revelations (*Liber Questionum*) there is evidence of a re-ordering of the material.

or occasion. A friend would inquire about the condition of a dead relative ; shortly afterward, Birgitta would not only have a revelation which showed the condition of the soul of the dead person, but could also inform the anxious relative what alms or prayers would shorten the stay of the deceased in purgatory or alleviate his sufferings while there.¹ Or if the wickedness of a king or the worldliness of a prelate needed correction, Birgitta would receive a revelation in which Christ or the Mother of God denounced his sin in no uncertain words. After such a vision had been revealed and written down, a copy of it was made and immediately sent to the inquiring friend or offending sinner.² The lack of revision in the revelations shows itself in repetitions, useless elaboration, and frequent lack of cohesion and unity of thought.

If the revelations show lack of conscious literary style, they are strong in imaginative versatility. Birgitta had an unusually active imagination, and her descriptions of hell and purgatory, of Christ's crucifixion, and of incidents in the life of the Blessed Virgin Mary, stand out vividly. She prefers concrete representations to abstract theological discussions. She does not propound universal dogmas, as does Hildegard of Bingen ; her visions are not rationally and consciously constructed as are those of Elizabeth of Schönau.³ However, her fifth book (*Liber Questionum*) could (with very little rearrangement) be turned into a popular theological tract. These defects, however, do not obscure the positive literary qualities which the revelations possess. Through her visions Birgitta exercised a remarkable authority over the laity as well as over the kings and prelates of her time. The drastic strength of her warnings and the profuse wealth of images which her visions contain explain the popularity which they have enjoyed. The revelations are given a high place in Swedish literature of the Middle Ages by literary historians of the present day.

¹ See note on 116/27.

² S.R.S. iii, pp. 196-7.

³ Westman (pp. 151-259) compares Birgitta with the other mystics of her time. See also the letter of Westman, reprinted in Notes, p. 125.

C. The Revelations of St. Birgitta in England in the Fifteenth Century

Birgitta died in Rome, 23 July 1373. Even before her death, Latin copies of the revelations found their way into England and aroused great interest in Oxford and London.¹ Bale writes in his *Scriptorum Illustrum Maioris Brytanniae*: 'Huius Dianae tenebrosa somnia, seu, ut ipsi uocant, Revelationes, in scholis Oxoniensibus & in cathedris publicis, magistraliter exposuerunt magni sua aetate doctores, Thomas Stubbes Dominicanus, Ricardus Lauynham Carmelita, & adhuc alii eius generis multi, circa Domini 1370, ut talibus mulierularum delirationibus sole clariorem Dei veritatem sophistae obnubilarent.'²

With the marriage of Philippa, daughter of Henry IV, to Eric XIII of Sweden in 1406, the knowledge of St. Birgitta became more general in England. Henry V decided to establish a foundation of the Birgittine Order, and on 22 February 1415 laid the corner-stone of Syon Monastery in the presence of Richard Clifford, Bishop of London. The new monastery, which at the time of the dissolution ranked eighth in wealth in England, had an uninterrupted career of prosperity for a hundred and twenty years. Bequests of books to the library were frequent and generous, as the still existing catalogue

¹ Pits (John Pits, *De Illustribus Angliae Scriptoribus*, Paris, 1616, p. 512) enumerating the works of Thomas Stubbes, a Dominican, who he says died in 1373, mentions: *In revelationes S. Brigidæ, Librum vnum* [beginning] *Beata & venerabilis Domina*. Recording the works of Richard Lavenham (d. 1381), confessor to Richard II and Professor of Theology at Oxford, Pits (*ibid.*, pp. 532-5) lists: *Determinationes notabiles Oxoniae & Londoni publice lectas pro libro revelationum S. Birgittæ, Libros septem*, [beginning] *Stupor & mirabilia audita sunt*. But *Stupor & mirabilia audita sunt* is the beginning of the Prologue to the revelations written by Matthias, father confessor to St. Birgitta, and it may be that these 'notable public lectures in seven books' are merely seven books of the revelations with the usual Prologue. The volume attributed to Lavenham in the Bodleian (Bodl. MS. 169), which I have examined, has nothing but the Prologue and the first four books of the revelations.

² John Bale, *Scriptorum Illustrum maioris Brytannig*, Basileae, 1557, *Pars Posterior*, p. 188. Bale confuses St. Birgitta with St. Bridget of Ireland.

shows.¹ One of the most famous donors to the library was Thomas Gascoigne, Vice-Chancellor (1434-9) and Chancellor (1442-5) of Oxford, who seems to have taken an especial interest in Syon Monastery. He wrote a life of St. Birgitta, which he translated into English for the sisters and monks of Syon.² In his *Dictionarium Theologicum*, Gascoigne records examples of miracles performed by St. Birgitta at Oxford, where a man 'possessed of an evil spirit' was saved by prayers to the saint from onlookers.³

¹ M. Bateson, *Catalogue of the Library of Syon Monastery*, Cambridge, 1898, Appendix I.

² There are three English prose lives of St. Birgitta extant, none of which seems to be that written by Gascoigne. One is *The Life of St. Bridget*, printed by Pynson in 1516 (ed. J. H. Blunt, E.E.T.S., E.S. xix, pp. xlvii-lix). Pynson's *Life* is usually ascribed to Thomas Gascoigne (*ibid.*, p. ix); but the miracle which Gascoigne says he included ('quam historiam scripsi latius in vita ejusdem Sanctae Brigittae': see next note) is not found in the printed *Life*. The revelations in Claudius B.I. are preceded by a life of Birgitta, imperfect at the beginning and end (ff. 2-4), which differs from and is fuller than the printed *Life*. The revelations in Julius F. II are followed on the last leaf of the manuscript (f. 254) by a description of Birgitta's writings and the circumstances of her death.

³ 'Sicut nuper novi Oxoniae, circa annum Domini m^occcc^oli^o, et circa annum Domini m^occcc^oliij^o, quando hominibus orantibus ad Sanctam Brigittam viduam quondam, et principissam Sueciae, novi virum graviter mentaliter vexatum horrore et timore per Sathanam immisso, quem novi tunc subito liberatum ab illa magna vexatione mentali, beata Brigitta sibi in mentali visione aut specie fulgente apparenti et cum verbis mentalibus eum consolante. Item, novi tunc Oxoniae quendam magistrum Ricardum Tenant, qui horribiliter et saepissime vexatus est, possessus a maligno spiritu vel a malignis spiritibus, quia semper longo tempore clamavit, "Ego sum dampnatus! et sententia est data. Ite, maledicta, in ignem aeternum!" "Nullus est Deus nisi dyabolus!" et hoc saepissime dixit publice coram pluribus, et me dicente sibi, "In nomine Jesu Xti, dicatis, Jesu Xte. Deus et homo! miserere mei!" Ipse michi saepe respondebat dicens, "Non possum hoc dicere"; et tunc, clausis labiis suis, similiter statim iterum verba praedicta horribiliter clamavit, dicens, "Ego sum dampnatus, ego sum dampnatus, non est Deus nisi dyabolus!" et circumstantibus diversis hominibus, et ex motione unius ad sanctam Brigittam sponsam Xti orantibus, praedictus magister Ricardus Tenant liberatus fuit de manibus daemonum, et dixit saepe, "O Domine Jesu Xte, miserere mei". "Ego", inquit, "fui male vexatus"; et postea saepe osculatus est ymaginem Xti Jesu crucifixi pro nobis; et postea saepe, me audiente, "Sancta Brigitta, ora pro nobis"; et receptis sacramentis ecclesiae infra biduum post suam liberationem mortuus est, in die Veneris et in vigilia

Hoccleve (*Regement of Princes*, E.E.T.S., E.S. lxii, p. 194) has a paraphrase of Revelations, Bk. IV, ch. 105, in which St. Birgitta advises the kings of France and England to obtain peace by an alliance of marriage. In Arundel MS. 66 (f. 291), a beautifully ornamented manuscript for the use of Henry VII, are *Visiones de Regibus Angliae et Franciae*, which are extracts from the revelations in Latin.

The blind and deaf poet John Audelay, chaplain in the monastery of Haghmon(d), which lay four miles north-east of Shrewsbury, in Shropshire, wrote a *Salutacio Sancte Brigitte*. It is found in the only extant copy of Audelay's poems, Douce 302 (Bodl.), and was written shortly after 1426. The poem, which has not been printed, is on ff. 25 a (col. 1)–26 a (col. 2).¹

[A Salutation to St. Birgitta.]

Hic incipit salutacio Sanctę Birgittę virginis & quomodo dominus Ihesus Christus apparuit illi corporaliter & dedit illi suam benedictionem suam. quop Awdelay.

1 Hayle! maydyn & wyfe. hayle! wedow brygytt.

Hayle! þu chese to be chast & kepe charyte,

Hayle! þu special spouse, kyndle to þe knyht;

Hayle! he consentyd to þe same by cancel of the
To be releygous.

Hayle! fore þe loue of Ihesus Crist

3e foresake 3our fleschele lust;

Þer-fore be 3e boþ eblest

In þe name of swete Ihesus.

Pentecostis Oxoniae sepultus in ecclesia sanctissimae Mariae semper virginis; quam historiam scripsi latius in vita ejusdem Sanctae Brigittae, quam vitam ego transtuli de Latino in Anglicum sororibus et monialibus de ordine Sancti Salvatoris in monasterio Syon, Londiniensis dioceseos. Haec ergo mulier, sancta sponsa Xti Brigitta, magnam fecit confusionem in domo principis tenebrarum.'—J. E. Thorold Rogers, *Loci e Libro Veritatum*, 1881, pp. 139–40.

¹ J. E. Wülfing, *Der Dichter John Audelay und sein Werk*, Anglia, xviii, 1896, pp. 175–217, gives a description of the contents of the manuscript. J. K. Rasmussen, *Die Sprache John Audelay's*, Bonn, 1914, has a study of the Salopian dialect of the manuscript. On f. 22b (col. 2) of the manuscript is a short colophon, dated 1426, which tells us all we know about the life of John Audelay. Since the *Salutacio Sancte Brigitte* is written only a few pages later, it was composed not long after 1426.

1. 3. *knyht*: Ulf Gudmarson, her husband.

- 10 Haile! þe moder of god to þe con apere.
 Haile! he told þe of his passion & of his spetus payne.
 Hayle! 3e wepit fore wo to-geder when 3e were,
 Hayle! fore his dolful deþ þat so was eslayne,
 Oure lade to þe *gan* say:
 Hayle! blessed bregit, let be þe chere
 & þonke my sun fore his deþ dere
 þat has ezeuen þe powere
 To be wyfe, wedow, ond may.
- 19 Haile! seche a kyndle coupil *can* no mon here kyn.
 Hayle! 3e fore-soke reches & ryal aray.
 Hayle! 3e hopid hile in 3our hert þen.
 Hay[le]! al þe worchip of þis word wol sone wynd away
 With-in a lytil stownd.
 Haile! þis wordle honour
 Hit fallis & fadis as a flour
 To-day is fresche in his colour
 To-morrow he gyrdis to grownd.
- 28 Hayle! 3e be-toke 3our tresouur to þe trinete
 Fore he is truste & trew with-out treynnyng.
 Hayle! he dissayuyd no soule with no sotelte.
 Hayle! fayþfully þat 3e fond at 3our endyng,
 þe soþe fore to say.
 Hayle! oþer tresoure haue we noȝt
 Out of þis word when we be broȝt
 Bot good word, wil, dede, & þoȝt,
 When we schuld wynd away.
- 37 Hayle! with þese iiij feyþfully 3e [b]oȝt 3oue heuen blis,
 With good word, will, dede, & þoȝt, To obey godis bidyng.
 Hayle! with þe werkis of merce 3e geten 3ou mede, I wis.
 Haile! 3e fore-soken flesschele lust, þe fend, false couetyng,
 þat were 3our iij enmys.
 Haile! þai sett yn al her sotelte
 Houe mons soule þai mow distre
 With pride, lechory, & glotonye
 & cursid couetyse.
- l. 11. *spetus*: despitous, cruel.
 l. 22. MS. *hay*.
 l. 29. *treynnyng*: training, deceit.
 l. 37. MS. *hoȝt*.
 l. 38. This line is incorrectly divided in the manuscript; a new line begins with *To obey* in the manuscript.

46 Haile! blessid bregid fore þi benyngnete,
 Haile! þe perles prince to þe con apere.
 Haile! he grownded þe in [g]race in þi vergenete,
 Hayle! specially he speke with þe oft in þi prayere
 Hayle! to þe pope þe send
 Fore to grawnt þe his special [g]race
 & to al þat vesid þi holy place
 To assoyle ham of here trespas
 Þat here mysdedis wol amend.

fol. 25 b.

55 Haile! he bed þe bild a plas o relygion.
 Haile! blessid bregid, fore fro][one place
 Haile! to pope Urban, to Rome, þu shalt goon,
 Þat is my veker in erþ to grawnt þe his grace
 To have þe same perdon
 Þat is in pet[e]rs cherche at Rome:
 To al þe pilgrims þat to þe cum,
 Þat vesid þe in Cristis name,
 To have playn remysson.

64 Haile! he said: if þat pope wil grawnt þe no grace
 With-out mone or mede be-cause of couetys,
 Haile! þe fader of heuen schal preuelege þi place
 Haile! & schal conferme þi bul, þat above him is.
 Þat schal he, y know.
 Haile! my moder my sele schall be;
 My witnes, al þe sayntis of heuen on hye;
 My blessing, þe hole gost I be-take to þe.
 Þe pope schal lout ful low.

73 Haile! to þat perles prelat, to þe pope, when þu come,
 Haile! þu mendist þi mesage in a meke manere.
 Haile! fayþfulli þat fader ful reverenly at Rome,
 Haile! he welcumd þe worþele with a wonder chere
 Into þat hole place.
 Haile! he said with myld steuen:
 Welcum be ȝe fro þe kyng of heuen
 Now blessid be þai þat in þe leuen,
 Þat ever þu borne was.

82 Haile! meruelus maide ful of mekenes,
 Haile! hele þe hole gostis lyȝt þe with-in.
 Haile! god haþ grouned þe gracfulli in his goodnes

- Haile! to be sauer of soulis & seser of syn
 Be his ordenans.
 Haile! i grawnt to al remyssion
 þat chryue hem clene with contrichon
 & wil do here satisfaccion;
 I reles here penans.
- 91 Haile! to al þat worpely veset yn þe hole place.
 Haile! þat sechen þi socor schal have saluacion,
 Haile! fore sake of þat sofren þat þe to me send had
 Haile! in reuerenc of þat lord I grawnt hem remyssion
 Of al here trespase.
 Haile! to þi pilgrims perpetually
 þat worchipen þi place graciously
 With prayers, siluer, gold, lond of fe,
 I grawnt ham þis special grace.
- 100 Now gramarce, gracious fader, of your blessing I þou pray;
 Mi blessing suster bregit, my blessing þif I þe.
 Here I grawnt þe þis grace specialy I say,
 With-outen mone or mede I make hit to þe fre,
 þis special perdon.
 To al þe pilgrims fer & nere
 þat veset yn þi place in good manere
 To here gostele fader I grawnt pouere
 To asoyle ham everchon.
- 109 Haile! to þat pereles priynce, bregit, fore me pray,
 þat haf groundid þe in grace & is þi [g]ouernoure.
 Haile! my blessing doȝter, þi blessing hit may
 At þe day of my dep my soule þen socour
 & þif me wil & wit
 Mi misdedis here to amend
 Out of þis word or þat I wynd.
 To þe trenite I þe recommend;
 Fare wel, blessing bregit.
- 118 þus þe pope preueleged here place & haloud hit to Christis
 entent.
 Anon hure hole husbond a couennt to him con take,
 & Bregit mad here of maydyns anoþer blest couent
 þat fore-soke here fleschle lust for Ihesu Cristis sake
 In þe name of þe trenete.

þer þai disceuerd hem to.
Hure husbond to his bredern con go,
& to hure susteres heo whent him fro
To leue in chastite.

127 *Haile! þus þis perles prelet fro þe passid away*
When he with his benyngnete had ʒeuē þe his blessing.
Haile! at þe day of our dep þat settis no day,
Haile! þen, blessid Bregit, our soulis to blis bryng
& graunt vs þi special grace
In erþ, þat we mowe werchip þe.
After in heuen we may þe se
In [i]oi & blis perpetually
With-in þat blisful place.

136 *Beside þe chene soply seuē myle fro Lundun,—*
Our gracious kyng Herre þe V. wes founder of þat place,—
Haile! he let preuelege þat hole place & callid hit Bregit Sion.
þe pope conferme þerto his bul þroz his special grace
In þe worchip of S. Bregit,
To al here pilgrims on Lammesday
& also Mydlentyn Sunday;
þis perdon to last fore ʒeuer & ay.
God graunt vs a pert of hit!

144 *Mekil is al Ynglan, I hold, to pray for kyng Herre,*
þat so worþele our worchip in eueroche place,
Bop in Fraunce & in Breten & in Normandy,
þat oure faders had lost before he get azayn be grace;
& more-ouer speciali
To make soche a house of relegioun,
& to preueleche þerto þat gracious perdon,—
Al Ynglond to haue remysioun.
Now Crist on his soule haue merce.

fol. 26 a.

153 *Was neuer a holeer order preueleged in no plas*
Fore to red al þe rollis of relegyown.
Fore þai schal neuer schew chappe ny fygure of face;
Ne with-out lycence or leue speche speke þai non,
Bot [þ]e warden be present.
Noper fader ne moder ne no mon leuyng
Schal speke to hom no erþle þyng
With-out þer warden be þer hereng
& know bop here entent.

- 162 Redle þei rysun *with* gret reuerens oneþtes out of hure rest,
 Devoutele *with* deuocion here seruys to syng & say,
 & crucefyen here caren & slen here fleschele lust
With priue prayers & penans þe priynce of heuen to pay.
 Deuotle day & niȝt
 Þai prayn to god specialy
 Fore al þat þai here leuyng be
 In masse, in matyns, in memore,
 To þat lord of myȝt.
- 171 Fore hit fars noȝt be gotele goodis as doþ be temperal;
 Þe men þat han pert þer of so lasse is vche dole.
 Bot he þat delis gostle goodis hit is so spiritual
 Þat vche mon þat haþ his pert haþ fulle þe hole.
 Ensampil chul ȝe se:
 Also mone men as may here a mas,
 Vche mon his perte hole he has.
 & ȝet þe masse is neuer þe lasce,
 Bo[t] so more of dyngnete.
- 180 Pray we to god specialy to saue þat spiritual plas,
 Þat þai obey obedyens þat pay be bound to.
 Fore þai may þroz here precious prayoure purches her our
grace,
 Have ȝe neuer in þis word wroȝt so muche wo,
 Þai han þat pouere.
 Fore al þat here wele done
 Crist wil graunt hem here bone.
 Þai wot neuer hou sone
 He hers here prayere.
- 189 Crist þat was crucefid on cros & cround *with* þorne
 & ched his blesful blod fore oure syns sake
 Let neuer þis worþ lond, lord, be forelorne.
 Bot puttis doune here pouere þat werris wil awake
 & sese al males.
 Fore ȝong kyng Herre now we pray,
 Þat Crist him kepe boþ niȝt & day
 & let neuer traytor him betray,
 & send vs rest & pes.
- 198 Al þat redis reuerenly þis remyssioun
 Prays to blisful Bregit, þat merceful may,

1. 162. *oneþtes* : uneaths, not easily.1. 164. *caren* : carrion, the fleshly nature of man.1. 179. MS. *Bo.*

Fore hem þat med þis mater with dewocion,
 Þat is boþ blynd & def, þe synful Audelay.
 I pray 3oue specialy,
 Fore I mad þis with good entent
 In þe reuer[en]s of þis vergyn verement,
 Heo graunt 3oue grace þat beþ present
 To haue ioy & blis perpetualy.

Amen.

The *O's* of *St. Bridget* or *Fifteen O's* are fifteen orisons on the Passion of Christ, attributed to St. Birgitta, which became very popular in England. Each prayer begins with *O Jesu* or a similar invocation.¹ At the time of the Reformation, these *Fifteen O's* were fiercely denounced as 'papistical superstitions'.² There is a short poem in Sloane MS. 3548, a fifteenth-century paper commonplace-book, which possibly refers to the orisons. It is written on a blank leaf in a word-list of Latin synonyms, and may have been copied from a manuscript containing the *Fifteen O's*, to which it served as the introduction.

1. 204. MS. *reuers*.

¹ There are several copies of a translation of the *Fifteen O's* printed by Caxton which are extant: *O Jhesu, endeles sweetnes of louyng soules*, etc. 4°. [Westminster] W. Caxton. [1491.] Of this book there is a modern reproduction: *The Fifteen O's and other Prayers*, Reproduced in Photolithography by Stephen Ayling, Griffith and Farran, 1869. A discussion of the Bristol fragment (at the Baptist College) of Caxton's edition is found in Henry Bradshaw's *Collected Papers*, Cambridge University Press, Cambridge, 1889, pp. 341-4. At Blair's College, Aberdeen, is a copy of *The XV Oos in Englysshe with other prayers*. 16°. R. Coplāde, 1529. The *Hore beate marie virginis*, according to the Salisbury use, 1531, has the Latin *Quindecim Orationes* with an English heading: Thys be the .xv. oos the whych to (i.e., the) vyrgyn saint brigitta was wointe (i.e., wonte) to say dayly before the holy roode in saint paules church at Rome / who so sayth thys a hole yere he schall delyuer .xv. soules oute of purgatory of hys next kynred: and conuerte other .xv. synners to good lyf & other .xv. ryghtuose men of hys kynrede shall perseuer in good lyf. And what he desireth of god he sal haue yt yf it be to the saluacion of hys soule.

² *Certain Sermons or Homilies* (by T. Cranmer?), 1547, ch. v, *Of Good Works*: And briefly to pass over the vngodly & counterfete religions, let vs reherse some other kindes of papistical superstitions and abuses, as of beades, of lady psalters and rosaries, of .xv. Oos . . . which were so esteemed & abused to þe great preinduce of Gods glorie and commaundementes, that they were made most high & most holy thinges, whereby to attaine to the eternal life, or remission of synne.

Sloane 3548, f. 118, b.

A holy wooman that high seynt Bryde
 Couetid to knowe the woundys wyde
 Of Ihesu Cryste, howe fell thei woor,
 And often prayed hem therfor.
 Ihesu, that all goodnes be-gan,
 Apperid and bad this whoman than :
 Saye every daye vppon thi knees
 XV pater nosters and XV aues
 Vnto a 3ere fulli endid bee ;
 So many woundis had I for thee
 Wherefore I graunte wyth memory
 XV soules out of purgatorye
 And XV men that have dissesse
 Of there old synne I am relese,
 Iff thei thise XV Orysyuns say
 Or ellis XV pater nosters day be day.
 More-over my body in fourme of brede
 They shall receyve or thei be dede,
 Whiche shall there saluacion bee.
 In the blisse of heven therfor saye wee
 This orsyuns *with* goode ententt
 To Ihesu Cryste omnipotent,
 That of this worlde when we shall misse
 He vs induce vnto his blis. Amen.

The revelations of St. Birgitta, translated into English, are mentioned in several fifteenth-century wills. The earliest occurrence is in the will of Elizabeth Sywardby proved in 1468: *De libro compilato in lingua Anglica de Revelationibus Sanctae Brigidae, inferius legato, lxxvs. viiijd.*¹ In 1481 Margaret Purdawnce of Norwich left 'to the Nunnery of Thetford, an English book of St. Bridget'.² Of especial interest is the bequest of Cecily, Duchess of York, to her daughter Anne de la Pole in 1495: 'Also I geve to my daughter Anne, prioeres of Sion, a boke of Bonaventure and Hilton in the same in Englishe, and a boke of the Revelations of Saint Burgitte.'³

¹ *Testamenta Eboracensia*, Surtees Society, vol. iii, p. 163.

² *Norfolk and Norwich Arch. Soc.*, vol. iv, p. 335.

³ *Wills from the Doctors' Commons*, ed. J. G. Nichols and John Bruce, Camden Society, 1863, p. 3.

There are seven extant manuscripts containing translations of the revelations, which are discussed in another part of the Introduction.

PART III. METHOD OF TRANSCRIPTION

The manuscript has been followed as closely as possible and I have amended the text only in cases of obvious error. The reading from the Latin text, where this is at all necessary, has been given also.

I have modernized the punctuation, as that of the manuscript is confusing. Where in-to, to-for, ther-for, neuer-the-less, a-boue, o-lyue, in-stede, for-getting, over-come, be-hold, I-nogh, I-write, &c. are separated in the manuscript, they have been hyphenated in the text. Proper names, and among divine names God and Jesus Christ, have been uniformly capitalized; where nouns have capitals in the manuscript they remain; elsewhere, capitalization at the beginning of the sentence has been normalized. Ff in the manuscript has been normalized to F or f according to the general rules of capitalization. The crossed ll, th, and bl, the m- and n- macron, and the r- and d- flourish, which are used without meaning throughout the manuscript, are not preserved except where an expansion is obviously intended by the scribe. With a few exceptions, the first scribe does not differentiate between þ and y; in the text, y has been changed to þ when it stands for th. Where the first scribe has written y^o and y^u, I have normalized to þe and þu. All abbreviations are expanded.



THE REVELATIONS OF SAINT BIRGITTA

Owr¹ lorde Ihesu Cryst tellyth seynte Birgitte why he chesyth hyr to be hys spowse, and how as a spowse she awyth to aray hyr and be redy to hym.

fol. 1 a
Revela-
tions,
Book I,
Chap. 2⁵.

I am maker of heuen and erth and see and of all thynges
5 that bene in hem. I am on wyth the fader and the holy goste,
nott as goddys of stones or of² golde, as some tyme was seyde,
ne mony goddys, as then was wende; bott on God, fader and
sone & holy goste, iij in persones and on in substance, maker
of all thynges and made of none, vnchangeble and almyghty
10 lestyng with-out begynnyng & wyth-out ende. I am he that was
borne of the vyrgyne, notte leuyng the godhed bott knyting itt
to the manhode, þat I shuld be in on person þe verry sonne of
God and the sonne of the virgyne. I am he that honge one
the crosse and dyede and was beryed, þe godhed abydyng vn-
15 hurte. For þough³ the manhode and body whych I, sonne,
alone toke wer dede, yett ine⁴ þe godhede in whych I was oo
God wyth þe fader and þe holy goste I lyuede all way. I am
also þe same þat roose frome deth and styede in-to heuyn that
nowe spekys wyth þe wyth my spiryte. I haue chosse & take
20 the to me to be my spowse for to shewe the my privey con-
celles, for so itt lykyth me. And also thow arte myne be all
maner of ryght, when in the deth of thyne hossebond thowe
yeuyste þi wylle jne to myn hondes, and also after hys deth
whan thowe thoughteste and praydeste how þow myght be-com
25 poor for me and for me for-sake all thynges. And ther-for of
ryght þow arte myne and for so mych cheryte me byhouyth to
orden for the; ther-for I take the to my spowse and to myn

¹ The chapter headings are rubricated throughout, and the initial letter of each of the revelations is in blue.

² MS. of inserted above line. All insertions and corrections are in the same hand, unless otherwise stated.

³ MS. of cancelled after þough.

⁴ MS. ine marked through as if for cancellation.

⁵ The corresponding chapters in the complete Latin text of the Revelations are given in the side-notes at the beginning of each chapter in the text.

owne propur delyte, sych as semyth goode to haue with a chaste sowle.

To the spovse per-for it longyth to be redye when hyr spowse wyll make hys weddyng, that she be semely arayde and clene. Then arte thou well made clene, yf thy thougth be al-way 5 a-bowte þi synnes; how I clensed the frome the synne of
fol. 1 b Adam yne þy baptym & howe often I | haue suffered the and supportede the when þow haste fallen into synne. The spovse also owyth to haue tokenes of hyr spovse on hyr breste; that ys, to¹ take kepe of the benefettez and werkys that I haue 10 done for the; that is to sey, how nobley I made the, yeuyng the body and sovre, and howe nobley I haue endeweде the, yeuyng the helth and temperall goodes, and how swetely I bowght the ayeine when I dyed for the and restorede the thyn herytage, yf thou wyll haue ytt. The spovse owyth also 15 to do the wyll of hyr spovse. What is my wyll, bott that þow wyll love me above all thynges and to wyll non other thyng bott me? I haue made all thyng for man, and all hem soiette to hym; bott he louyth all þynges saue me, and hatyth ryght nott bott me. I bowght hym ayeine hys herytage that he 20 lost. Bot he is so alyende & turned from reson that he desyryth mor thys transytorye wyrshyp that is botte as froth of the see, which sodenly rysyth vppe as a mounte and as sone fallyth down to noȝt, than everlastynge wyrshyppe wher-in is endeles goode. 25

Bot thou, my spowse, yf thou desyr no thing bott me, yf thou dyspyse all þynges for me, nott only thy chyldren & kynne, bot eke wyrshypes and rechesse, I shall yeve the moste precyos and swettyste rewarde; nott gold and syluer, bot my-selfe, to be thy spowse & endeles mede, that am kynge of blysse. And 30 yf þow be ashamed to be poor and dyspysed, be-hold that I thy God goo to-for the, whome *seruauntez* & frendes for-soke in erthe; for I sowght notte erthely frendes, botte heuynly. And yf thou fere and drede the byrthen of labor and sykenes, consyder how grevowse it is to brenne in the fyr whych thou 35 haddeste deseruede, yf þow hadde offended a temperall lorde as thou hath offendede me. For though I love the wyth all my herte, yett I shall nott do ayenest ryghtwysnesse in þe leste

¹ MS. to inserted above line.

poynte, bott that as thu has trespassed in all thy membres so that in all þu do satysfaccion. Neuer-the-lesse yett for a good wyll and purpose to amend, I chaunge ryghtwysnesse into mercy, | foryeuyng grevouse tormentez for a lytell amende-
 5 mente. Ther-fore take to the gladely a lytell labor, that þow mayst þe sonner be made clene and come to grete reward. For it is semely that the spowse labor wyth hyr spovse tyll she be werye, that she may afterwarde the mor¹ sourely and trustely take hyr reste wyth hym.

10 Owr lorde Ihesu Cryste steryth Saynte Birgitt not to be a-ferde of hys spekyng wyth hyr, techyng hyr the dyfference of the good spirite and the euyll.

Revelations,
 Book I,
 Chap. 4.

I am maker of all thynges and ayane-byer : why dredyst þow of my wordes and why thougtheste thu of what spyrite they
 15 wer, of the goode or of the evyll? Tell me what founde thu in my wordes þat thyne owne consyence told the noight to be do? Or bade y the any thyng ayanes reson?

The spouse seynte Byrgitte answerde : No thyng, lorde, bot all þat thu sayde ar trewe, and y erred euyll.

20 Then seyde our lorde : I bade thee iij thynges of whych thu mayste knowe a goode spyrite. Fyrste, I bade the wyrshyp thy God that made the and yaue the all þat þou haste ; and þys thyn owne reson techyth the, to wyrshyp hym above all thynges. Seconde, I bade the kepe and holde the ryght fayth ;
 25 that is, to be-leve that nothyng ys doo nor may be doo withoute God. The iij, I bade the lofe resonable temperance and continence of all þynges ; for the world ys made for mane that he shulde vse it to hys nede.

So also be iij contrarie to these. Thu may knowe the vn-
 30 clene spirite for he steryth the to seke thyn own wyrshyp and praysyng and to be prowde of the yiftes þat God hath yeue the ; and he steryth the to intemperance of all thy membres and of all other þynges, and to þese he inflawmeth þy herte. He dysseyuyth also some tyme vnder colowr of goode ; and
 35 ther-for I haue bode the dyscusse thy consyence and to open it to spirituall wyssemen. Per-fore dowte the notte bot that the good spiritte of God ys than with the whan thu desyryste no

¹ MS. mor inserted above line.

fol. 2 b ping¹ | bot God, and of him thu art all inflamed. For that
 may I alone do and it is impossible the fende to negh vn-to the.
 Ne he may nott neght to any euyll man, botte he be sufferede
 of me, oper for hys synnes or for some preuey doo[m]² knowe
 to me. For the fende ys my creatur as all other thynges be ; 5
 and of me he was well made, bot be hys own malysse he is
 evyll, and therfor I am lorde ouer hym. And therfore they
 that sey that they that serue me of grete deuocion wax madde
 or hath a fende in hem, they putt a-pon me a wronge blame.
 For they make me lyke to a manne that hadde a chaste wyffe 10
 well tristyng in hyr hosbounde, and he putt hyr to a vowterer.
 Sych on shulde y be, yf I sufferede a ryghtfull mane that hade
 a lovyng herte to me to be take to the fende. Bot for I am
 trusty & trew, the fende shall neuer haue lordeshippe in noo
 sowle that deuotely seruyth me. For pough my fryndes seme 15
 some tyme as madde, yett that is nott for passyon of the fende,
 ne for they serue me of fervente deuocyon, bot for defaute of
 her brayn or for some other priuey cause whych is to hem cause
 of mor mekenes. It may also be some tyme that pe fende
 takyth power of me opon the bodyes of goodemen to her 20
 encrease of mede, and he that derkyth his conscience ; but in pe
 sowles of hem that hath fayth and delyte in me may he³ neuer
 haue lordeshyp nor power.

Revela-
 tions,
 Book I,
 Chap. 41. Her our lorde Ihesu Cryst enformyth saynt Birgytt how
 the worlde stondeth anenste hym in all states and degrees 25
 under lykenes of v men, wher comforth and helpe ys by-hote
 to the goode and herde sentence y-3oue a-yeynes the euyll.

I am maker of all thynges. I am gote of the fader to-for
 Lucifer. And I am vndepartable in the fader and the fader in
 me, and oo spirite in both. Ther-for ther ys oo God, fader, 30
 sonne and holy goste, and nott iij goddes. I am he that by-
 hight to Abraham⁴ endeles herytage, and by Moyses brought
 my peple out of Egypte. I am also the same that spake in the
 profettes. The fader sente me in-to the vyrgyns wombe, nott
 dysseueryng hym fro me, bot abydyng vnseperably with me, 35

¹ a ij.³ MS. he inserted above line.² MS. doon ; *Latin* iudicium.⁴ MS. ra abbreviation written above final m.

that manne whych was goo frome God shuld be my cherite turne
azeyn | to God.

fol. 3 a

Bot now to-fore yow, my heuynly Courte, pough ye see &
knowe all thinges in me, zett for knowlege and instruccion of
5 thys my spouse that is presente and may nott perceyve
spirituell thynges, I compleyne me apou these v men that
stonde to-fore me, that they offende me ine mony wyse. For
as some tyme by the name of Israel I vnderstonde all the men
ine the worlde, so now by these v men I vnderstonde all the
10 men ine þe worlde. The fyrst man is the *gouernour* of the
chyrch and hys clerkys. The ij is wykedde lay peple. The iij,
Ieweys. The iiij, paynems. The v, my frendys. Bot oute of
the Iewes I excepte all the Iewes that ar pryueley crysten men
and *serue* me priually in clene charite and ryght feyth and per-
15 fyte werke. And oute of the paynems I excepte all thoo þat
wolde gladely goo by the way of my *commaundementes* yf they
wyst how. And yf they wer enformyd and in dede they doo what
they kan or may, these shall in no wyse be demed wyth hem.

Bot now I compleyne on þe, thow hedde of my chyrch, that
20 syttest¹ in my sete, whych I take to Peter & hys successours
to sytte ine iij fold dygnite and auctoryte. Fyrst, that they
shuld haue power to bynde and lowse sowles from synne.
Secunde, that they shulde opyn heuyn to heme that doth pen-
nance. Thryde, that they shulde sparr heuyn to wyked and
25 cursede and dyspyse[r]s.² But thou that owest to vnbynd
sowles and *presente* hem to me, thou arte verely a sleer of
soules. For I ordenyd Peter to be a shypperde and a keper of
my shepe; bot thou arte a dysperpeler and a reicetter of hem.
For thou arte wors and mor envyouse then Lucyfer. For he
30 hadde envye to me and desyryde to flee non bot me, that he
myght be lorde in stede of me. Bot thou arte so mych wors
and mor envyouse then he, that thou nott only fleest me, puttyng
me frome the be thyn wyll & werkes, bot also thou sleste soules
by thin euyll ensample. I bowght sowles with my blode and
35 toke hem to the as to a trewe frende. Bot thou takeste hem
ayayne to the enmy from whom | I bowgh[t]³ hem. Thou art fol. 3 b
mor vnryghtwosse then Pylate, that demed non to deth bott

¹ MS. syttsest.

² MS. dyspyses: *Latin*, *contemnentibus*.

³ MS. bowgh.

me. Bot thu not only demest me as lorde of non ne worthy any goode, bot also thu demeste innocent soules, and lattes gylty goo vnpunished. Thu arte more enemy than Iudas, for he solde non bot me. Bot thu selleste notte me allone bot eke the sowle of my chosen for thy sowle wynnynge and vayne 5 name. Thu arte mor abhominable then þe Iewes, for they crucyfiede bot my body; bot thu crucyfyes & punyshyth þe sowles of my chosen, to whom thy malyce and trespace is bitterer then any swerde. And therfor, for thu art lyke to Lucyfer in envye, more vnyghtfull than Pylate, mor enemy 10 than Iudas, and mor abhominable then the Iewes, therfor worthely I compleyne a-pon the.

To the ij man, that is, to the lewed peple, our lorde sayde thus: I haue made all thynges for thi profett, and thu haste consented in me & I in the. Thow hast yeuen thy fayth to 15 me and by-hight with thin oth to serue me, bot now art gone from me as a man not knowyng hys God. Thu counteste my wordes bot lesynges and my werkes bot vanite; thow seyst that my wyll and commawndementes ar ou[er]¹ herde; thu haste broke the fayth that thu by-highest me and forsake my 20 name; thu haste dysseuerede the fro the novmbre of my sayntes, and thu art comen to the novmbre of fendes and made her felaw. Þe semyth that none ys worthy to haue praysynge and wyrshyp bott thu alone. All my wyll and all that thow art hold to do to me is herde to the, and all that pleyssyth the 25 is esy. Therfor worthely I compleyne apon the. For thu haste broke þi feyth that þu yaue me in thy baptim; and seth mor-ouer for my charite which I shewed the in worde & dede, thow blameste me as a lyer. And for my passion thu sayste I am a fowle.

To the iij, that is, to the Iewes, our lorde seyde thus: I bygan my cherite with yow and chose yow be my peple. I bowght yow oute of thraldam and yafe yow my lawe and fol. 4 a ledde yow into the londe that I by-hight *your* faderes. | I sente yow profettes to yowr comforth, and after I chesse me a vyrgyn 35 of yow, of whom I toke manhod. Bott now I compleyn me apon yow now that ȝe wyll nott belefe, saying that Cryst come not ȝett, bot he ² ys to come.

¹ MS. ou herde; *Latin* nimis grauia.

² MS. the.

To the iiij, that is, to the hethen, our lorde sayde thus: I haue made the and bought the as well as a cristenne man, and done all godenesse for the. Bot thou art as a wode man, for thou wott not wheþer thou gost. Thou wyrshipis creators for thy maker and fals for throwth, and bowes thy kne to-for that is lesse worthy than thou. And þer-for I compleyn apon the.

To the v our lorde seyde thus: Come ner, my frynde. Then anon our lorde seyde vnto hys heuynly courte: my louyd fryndes, I haue on frynde by whom I vnderstonde mony. He is as a man closede amonge shrewes & prisonde full herde. Yf he sey treugth, they stoppe his mowth. Yf he do good, þey put a sper in his breste. Loo, my fryndes and all my sayntes, how longe shall I suffer all þese folke and sych contempte of hem?

15 Seynt Iohn þe Baptist vnswerd: Thou, lorde, art as a myrroure moste clene; for in the as in a myrroure we see and know all thynges. With-out any worde or spech thou arte incomparable swettenes wher-in all goodenes sauoreth to vs. Thou art as a swerde most sharpe that demeste in euynesse.

20 Than vnswerde our lorde to hym: forsoth, my frynde, thou sayth trew. For in me all my chosen sees all good and all ryghtwysnesse; and so doth wykked spirites also, pough it be not non lyght bot in her conscience. As yf a man that had lernede lettruer wer putt in prison, pough he wer in derkenes and 25 myght nott see, yett he cowde the thynges he lorned to-for; ryght so feendes, pough they see nott in ryghtwysnesse in lyght of my clernesse, yett they know as they see in her conscience. I am also as a thyng that partyth a thyng in too, for so do I to ych as he desyryth.

30 After this our lord seyde to saynt Peter: thou art founder of fayth and of my church; sey þu in the heryng of all my heuynly courte what ryghtwysnes wyl that be doo of these v men.

Seynte Peter aunswerd, and seyde: praysyng and wyrshuppe fol. 4 b
35 be to the, lorde, for thy cherite that thou doste with thin erth. Blessedde be thou of all thy heuynly cowrte, for thou makys vs see & know in the all thynges that ar doo and shal be do. For in the we see and knowe all thynges. Thys is verray ryghtwosnesse, that the fyrst man that syttes in thy sete and hath

werkes of Lucifer leese *with* reprove þat sete wher-in he presumyth to sette, & be made *pertener* in payne *with* Lucifer. Of the ij, ryghtwyssenese ys that, for he hath gone from thy¹ fayth, he descende to helle *with* hys hed downwarde and hys fete upwarde; for he hath despysede the that shulde be his hede, and loved him-selfe. Of the iij, ryghtwysnes is that he see nott thy face, bot that he be punysshed after hys malice & couetyse; for they that ar in mysbyleue deserue not to see thy syght. Of the iiij, ryche² wysnes is that, as madde man, he be closed and putt in derke plase. Of the v, ryghtwysnes ys that helpe be sente to hym.

Thes thynges herde, our lorde aunswerde and seyde: I swer by God the fader, whose voyce Iohn Baptyste herde in Iordan, I swere by the body þat Iohn Baptyst see & towched in Iordan, I swer by that spirite that in Iordan apperid in lykenesse of a coluer, that I shal do ryghtwosnes vpon these v men.

After this our lorde seyde to the fyrst man of the v, that is, to the clergy: the swerde of my cruelte shal enter in-to thy body. And it shal be-gyn to enter at the ouer-parte of thyn hede, and so myghtyly it shal be smytten in that it shal never be drawe out. Thi seete shal be throwe down as a ston most heuy that abydyth nott tyl it come to the loweste depnes of hell. Thyn fyngurs, that is to sey thyn assissours, shal brinne in fyr and brymston that neuer shall be whenched. Thyn armes, þat ys to say, thy vycares, whych owe to be streched out to be profette of sowles and now ar streched oute to the profyte & wyrship of the world, shal be dampnede *with* the payne that Daud spekyth of, saynge: 'Fiant filij eius orphani' & 'vxor eius vidua & alieni accipiant substanciam eius': that fol. 5a is, 'hys chyl dren mote be faderlesse and hys wyf a wydow, & alyenes motte take hys wyrshyp and goodes'. What is his wyfe bot hys sowle, whych shall be for-sake from the blysse of heuyn and made wydow from God. Hys sonnes, that is to say, hys vertues that he semede to haue and my simple peple that was vnder hem, shall be departed frome hem. And her worthynes and goodes shall passe to other & þey for her worthynesse shall enherett endeles confucion. And then shall the

¹ Y written over original a.

² MS. ryghwynes.

array of her hedes be drowned in the fylth of hell, from whence they shall never a-ryse. Bot as they ascendede above other here by wyrshyp and pride, so shall the[y]¹ be drowned by-neth other in hell so depe þat it shall be impossible to hem
 5 euer to a-ryse. Her membres and soiettes, that is to sey her followers and her clerkes and fawtours, shall be kytt of and descended from hem as a wall that is dystroyde, wher no stone is lefte vppon other, ne wher mortar clevyth to the stones. For
 10 mercy shall no[t]² come apon hem, for my cherite shall nott make hem hote. Ne they shall nott be beld in endeless beldyng, dwellyng in heuyn, bott *with* her hedes shall be tourmented *with-oute* ende, departed from all goode.

To the ij man, that is, to the lay peple, I sey : for thow wyll nott hold the fayth that thu haste by-hote me ne haue cherite
 15 to me, I shall sende to þe a beste þat shal come oute of a sharpe rennyng flode, and swallow the ine ; & as a rennyng flode goth away downwarde, so shall that best lede the down in-to the iner partyes of hell. And as þu may nott goo vpp ayeine a myghty & hasty rennyng flode, so shal þu neuer mowe rysse
 20 from þe pytte of hell.

To the iij man, that is, the Iewe, I sey : for thow, Iew, wyll nott now by-leve þat I am comen, *per-for* when I komme to þe ij doome, þu shall nott see in my blysse, bot in thy conscience, and preve that all þat I seyde was trewe. And than shall thu
 25 haue peyne, as þu hast deserued.

To the iiij man, þat is, the paynem, I sey : for thu takest no kepe to byleve ne wyll nott know the ryght feyth, *per-for* thy derkenes shall shyne vn-to þe, and thy herte shal be lyghtned, that þu shall know that my domes ar trew ; & yett shall þu
 30 nott come to endelesse lyght.

To the v man, þat is, Goddes *seruauntes*, I sey : iij thynges shall I do vn-to the. Fyrst, I shall ³ | fyll the *with-inne* wyth fol. 5 b myne hete. Secund, I shall make thi mouth herder and stabler than any stone, so þat stones cast the shall turne agayn.
 35 Thryd, I shall arme the *with* myn armour, þat noo sperr shall noye the, bot all thyng shall melte to-fore the as wax ayeneste the fyr. Therfor be comforted and stonde manfully. For as

¹ MS. the ; *Latin* hi.

² MS. non ; *Latin* neque.

³ MS. shall/shall.

a knyght that in a battell he hopeth to hafe help of hys lorde
fyghtyth as longe as only lycour ys in hym, soo stounde þu
sourely and fyght. For thy lorde God shall yeve þe helpe,
whom noon may with-stounde; and for þu haste bott a lytell
and a small noumbre, I shall wyrshyp þe & encrese the. 5

Loo, my frendes, these þinges ye see and know in me, &
thus stondes þe worlde to-for me. These wordes that I haue
now seyde shall be fullfylled, and they shall neuer enter my
kyngdom as longe as I am kynge bot yf they amende hem, for
heuyn shall be yeuyn to noon bote to hem that meke hem-selfe 10
and do pennans.

Then aunswerde all the courte of heuyn: praysyng be to the
lorde God that art with-owte begynnyng & wyth-owten ende.
Amen.

Revela- Owr lorde Ihesu Cryste tellyth saynte Birgitt of herde 15
tions,
Book IV, sentence of ryghtwosnesse that he wyll doo ayainste all
Chap. 37. mankynde botte yf they amende hem.

The sonne of God askyth of saynte Birgitte and sayth:
doughter, how stondesth the worlde now?

She vnswerde: it stondes as an open sake to whom all 20
rynne, and as a man reynyng nott rekkyng whatt folow after.

Then seyde our lorde: ther-for ryghtwosnes is þat I go with
my plowgh apon all the erth and worlde, both heethen and
crysten. I shall neuer spar olde nor yong, poor ne rych. Bott
ych shall be demed after ryghtwysnesse and ych shall dye 25
in hys synne; and her howse shall be lefte wythout dwellers;
and yet shall I nott make an ende of the worlde.

Seynt Birgitte sayde: o lorde, be dyspleased [not]¹ pough I
speke. Send some of thy frendes to warne hem and monysh
hem to-for of her perell. 30

Our lorde aunswerde: it is witen that the rych man in
fol. 6a hell, despayring of his own helth, asked | that on myght be
sente to warne his brethern that they peryshed nott on þe
same wyse. And it was aunswerde to him, 'that shall nott
be, for they haue Moysen and the prophettes, of whom they 35
may be tawght'. So sey I to the. They haue the gospels &
saynges of profettes; they haue ensamples and wordes of

¹ *Latin* ne (inquit) indigneris.

doctors ; they have reson and vnderstandyng. Vse they these
and they shall be sauýd. For yf I sende the, thou may nott
 crye so lowde to be herde ; and yf I sende my frendes, they ar
 bott few ; and yf they crye, vnneth they shall be herde.
 5 Neuer-the-lesse I shall sende my frendes to sych as me lykyth,
 and they shall make redy a way to God.

Owr lorde Ihesu Cryste techyth seynte Birgitt the
 dyfference be-twyx good deth and euyll deth, and how
 goddes seruantes owe nott to be hevy þowht they be¹ in
 10 this lyf.

Revela-
 tions,
 Book IV,
 Chap. 40.

The sonne of God spekyth to seynte Birgitt thus : dowghter,
 drede the nott ; thys woman that is seke shall nott dye, for
 hyr werke plesse me. And whan the same woman was dede,
 the sonne of God seyde ayayne to seynte Birgitt : loo,
 15 dowghter, it is trewe that I seyde, thys woman is not dede,
 for hyr blysse is grete. For the departyng of body and sowle
 of ryghtfull men is bott a slepe, for they awake in endelesse
 lyfe. Bot that is veraly to be called deth when þe sowle,
 departede from the body, lyuyth in deth euerlastyng. Per is
 20 mony that takyth noo kepe of thynges to come desyris to dye
 in cristen deth. Bot what is cristen deth, bot for to dye as I
 dyed, innocentely, wyllfully, and pacyentely ? Am I therfor
 to be dispicede, for my deth was dyspysable and herde ? Or ar
 my chosen therfor foules, for they sufferede dyspysable tor-
 25 mentez ? Or come it of fortune, or was it wrought be the
 course of planettes & of sterris ? Nay, bot per-for I and my
 chosen sufferede herde passyon to showe in worde and in
 exsample that the way to heuyn is herd, and that it shulde
 besyly be hadde in mynde how mych nede the wyked haue to
 30 be clensed seth the innocentes & chosen sufferede so sharpe
 thynges. Therefore wete þu well | that he dyth dispysabley and fol. 6 b
 evyll that lyuyng dissolutly dyeth in wyll to synne, and while
 he that forth goyng in the worlde desyrith to lyffe longer and
 can not thanke God ; bot he that lovyth God *with* all hys herte
 35 and is trowbled innocentely *with* dyspysable deth or grevede
with longer sekeness, he lyves and dyeth blessedly. For a

¹ Space for another word follows in MS.

sharpe deth lassyth synne and payne for syn, & morith the rewarde in blysse.

Loo, I brynge too men to thy mynde that after mannes dome dyede in bytter & dyspisable deth, whych, bott they had gott such deth of my grete mercy, shuld neuer haue bene sauede. 5 Bott for God punysheth nott twyse hem þat ar contrite in herte, þer-for they come to the crowne of endeles rewarde. Ther-for the frendys of God owe nott to be hevy, þough they haue her temperall tribulacion or þough they dye by bitter deth. For it is moste blessedde to sorowe her for a tyme and to 10 be trowblede in the world, that he come not to more grevouse purga[to]rie¹ wher is no fleyng ne tyme of laboring.

Revela- Of the tribulacion and sorow that our lady sufferede &
tions, of the fruyte of² owr lordys wordys. And of iij howses
Book II, þat Cryst and mannys sowle owe to haue to-geder. 15
Chap. 24.

Oure blessedde lady spekyth to seynte Birgitt and seyth: lyke as ther wer a grete hoste of men, & one þat hadde a grete and a heuy byrthn one hys bak and on hys armys and his eyne full of teres wente forth by hem, and lokede yf eny of hem wolde haue pitee on hym and help hym of hys byrthen, ryght 20 so was I; for frome the byrth of my sonne vn-to hys deth I was full of tribulacion. I bare a ryght grete byrthen on my bakke, for I entendede contynually to the labour of Goddes seruice, and I suffered pacyently all that euer come vn-to me. In my armes I bar most heuy byrthene, for I sufferde tribula- 25 cion & soro of herte mor than euer dyde any creatur. I hadde myn eyne full of teres when I byheld in the members of my sonne þe place of nayles, & hys passyon þat wa[s]³ to come, and when I see fullfylled in him all that I had herde to-fore fol. 7a profyciede of profettes. But now I loke vn-to all þat | ar in the 30 worlde, [l]este⁴ y myght fynde any þat hadde pyte & compassyon on me and wolde thynke on my sorow. And y fonde bot fewe that thenke on my sorowe and tribulacion. Perfore, thu my dowghter, of I be foryette and lytell sett by, yett foryette þu nott me, bot see my sorow and folow yt as mych as 35 þu may. Be-holde my sorow and teres and be sory; for the

¹ MS. purgarie; *Latin* purgatorium.

² MS. of of.

³ MS. wat; *Latin* passionem eius futuram.

⁴ MS. beste; *Latin* si forte.

frendys of God ar bot fewe. And now stonde stabley, for, loo,
my sonne comyth vn-to the.

Then come our lorde Ihesu Cryst and sayde: I that speke
with the am thy God and thy lorde. My wordes ar as flowres
5 of a goode tre; for lyke as all flowres, pough þei come oute of
on rote of oo tre yett þei come not all to effecte of fruyte, so my
wordes are as flowres comyng oute of the rote of godly cheryte,
whych, pought þei be receyuede of mony, yett they bryng not
forth fruyte in all ne wax nott ripe in all. For some take hem
10 and kape hem for a tyme, and after caste hem owte, for they
ar vnkynde to my¹ spiritte. Bot some take hem and holde
hem, for they ar full of cheryte and in hem þey wyrke fruyte
of devocion.

Therfor, þu my spouse, for thow art mine of godely ryght, it
15 byhoueth² vs to haue iij howses. In the fyrste awe to be sych
necessares as enteryth in-to þe body, as mete or drynke. In
the ij awe to be clothes to helen the body with-oute. And in
the iij, necessarie Instrumentez that longeth to þe profette of
howsholde.

20 In the firste howse awe to be iij thynges: brede, drynk, and
sowlle. In þe ij, other iij thinges; that is, lynn cloth, wollen
cloth, and cloth of sylke that is made of the worke of wormes.
In þe iij, oper iij thynges; first, Instrumentes and vessells þat
shall be fylled wyth lycour; secunde, quyk Instrumentes as
25 horse, assys, and oper; the iij, Instrumentez artyficiall, be
whych quyke thynges ar mevyde.

Merke how in the fyrst howse awe to be brede of god
wyll, drinke of godly premeditacion, and sowlle of goddely
wysdom.

Revela-
tions,
Book II,
Chap. 25.

30 I that speke with the am maker of all thynges and made of
none. To-fore me no thyng was, ne after me eny thing may
be; for y was and am all way. I am also þat lorde whos
power none may wythsonde, and of me is all power & | lorde- fol. 7 b
shyp. I speke to the as a man spekyth to hys wyfe. My
35 wyfe, vs moste haue iij howses. In one moste be brede and

¹ MS. my inserted above line before to.

² Marg. gloss.: Nota de tribus domibus.

drynk and sowle. Bot thu may aske what meneth thys brede, whether y mene the brede that is in the auter. For-soth þat is brede to-for tho wordes; '*Hoc est enim corpus meum*'. Bot tho wordes seyde of the preste, 'It is nott brede bot my blessed body that I toke of the virgyn and was crucifiede on the crosse', thys brede mene nott I here; bot the brede þat vs muste gader into one howse is a good and a clene wyll. Bodely brede, yf it be clene and pure, it profetyth to ij thynges. Fyrst, it comforteth and yifes strenght to all the vaynes and senowes of the body. Secoude, it gadereth to it all inwarde fylth, and *per-with* it goth owte fro man, and so man is elensede. Ryzt so a clene wyll. Fyrst, it comforteth; for yf a man wyll nothyng but that god wyll, ne laboryth no thyng bot to the wyrshyp of God, and desyryth wyth all his herte to be owte of the worlde and to be wyth God, this wyll comforthyth a man in God and encreasyth the wyrshyp of God and makes the worlde vyle and fowle. It strenght pacyence and makyth stronge the hope of gettyng of blysse, so myche that he takyth & sufferyth gladly all that fallyth to hym. Secoude, a good wyll drawyth oute all fylth that noyse the sowle, as pryde, covetyse, and lecherye. Bot when the fylth of pryde or of any oþer synne comyth into the mynde, than it goth away yf a man thynke thus: pryde is veyne, for it is not semly hym to be praysted þat takes yiftes; bot þe yeuer is to be praysted. Couetyse ys vayne, for all erthely thyng shall be lefte, and lechery ys bot stynke. *per-for* I wyll nott ther-of; bot I wyll folowe the wyll of my God, whos rewarde shall neuer haue ende, nor hys goodes waxe not olde.

The drynke that vs muste haue in our howses ys godly thynkyng to-for in all thys that ar to be doo. Bodely drynke is veyleable in ij wise. Fyrst, it maketh goode dygestyon. For who euer purpose to do any goode dedes, yf he byholde in him-selfe & bysely caste in hys | mynde, or he do owght, what wyrshyp shall come to God *per-of*, what avayle to hys neghtburr, and what profette to hys sowle, and that he wyll nott doo bot he *perseyve* some godely profett in hys werke, than the werke shall haue good processe & goode ende as a good dygestyon. Than, yf any vndiscrecion happen to come in doynge of that werke, it shall sone be *perceyved*, and then, yf

owgh[t]¹ be wronge, it may lyghtly be amendede, and hys werke shall be ryght & resonable edyficacion in the syght of man. For he that hath not² godely thynkyng to-fore in hys worke neþer seketh profette of sowle ne the wyrshippe of God.

5 Then of his werke haue processe for a tyme, yette in the ende it shall turne to noght, bot yf the entente be corrected and amendett. Secunde, drynke quenchyth thyrste. What is wers thirste þan synne of wykede desyr and of yr? Bot and a man thynk to-fore what profette comyth thereof, how

10 wrechidly it is endede, and what reward if it be *with*-stounde, anon be the grace of God thilke wyked thyrste is quenched, and the hetee of godely charite and of good desyr comyth to the sowle, and gladnes ryseth in him that he dyde notte þe thinges that come in hys mynde. And he seketh occasion how

15 he may from thensforth flee thoo thynges that he shuld haue be deceyuyde *with*, hadde nott thynkyng to-for haue holpe. And he shall be the more besy after to be-war of sych thynges. Thys, my spowse, is the drynke that we awe to gader into owr celar.

20 Thirde; ther muste be sowle þat doth twoo thynges. Fyrst, it makyth better sauer in the moupe, and it is more conueniente to the body than yf brede wer alon. Secunnde, it makyth the body more delycate and the blode better than brede and drynke onely. Ryght so doth gostely sowlle. What is

25 this sowlle bot godely wysdom? For who that euer haue a gode wyll, and wyll ryght noght botte tho thynges that longe to God, yf he haue also goddely thynkyng to-fore, doynge no fol. 8 b thyng but yf he knowe fyrst that it is to the wyrshyp of God, to hym wysdom sauoreth ryght well. But now myght thu

30 aske what is this godely wisdame, for ther ar mony so sympell that can nott her pater noster and vneth that ryght. Other ar of grete letruer and depe conyng. Is that godely wysdome? Naye. For godely wysdom is nott onely in letturis, bot in herte and in goode lyvyng. Who euer he be that thenkyth

35 bysely the way vn-to deth and the qualite of the selfe, deth and the dome after deth, he is wyse. And who caste from hym þe vanyte of the worlde and all superflew thynges, and is contente wyth hys onely necessities, and trauelyth in the love of

¹ MS. owgh.

² MS not inserted above line.

God as mych as he may, he hath sowle of wysdome, by which the brede of gode wyll and drynke of godely forthynkyng sauouryth mych the better. For when a man thynkes on hys deth, and how naked he shall be frome all thynges in hys deth, and when he perceyuyth the dredefull dome of God, wher 5 no thyng ys hydde, no thyng left vnpunished, and when he thenkyth also the unstablenesse and vanyte of the worlde, Ioythe he not than, and sauour[i]th¹ it nott swetely in hys herte that he hath loste hys wyll to Gode, and abstenede hym frome synne? Is not than hys body com- 10 fortede and hys blode bettered? That is to say, all sekeness of sowle as slewth and dissolucion of maners is dryve away, and the blode of goodely cherite is fresh. For he sees it is mor resonable to loue thoo thynges that ar euerlastynge than thoo thynges that ar faylynge. Therfore goodely wysdome is not 15 onely in lettrur, bot in goode werke. For ther ar mony ryght-wysse after the worlde and to here own desyris, bot they ar all vnwyse to the commaundementes of God & to hys wyll and to refreynyng of her flesh. And they ar not wyse, bot vnwyse and blynde; for they know and conne tho thyngis that shall 20 fol. 9 a vayne and ar profytable; bot ryght | a lytell whyle and they dyspyce euerlastynge thynges. Other per be tha[t]² ar vnwyse to the delytes of the worlde and to the wyrshyp ther-of. And they ar wyse to be-holde thoo thynges that longyth to God and ar feruente in his seruice; and thes ar verely wyse, for the 25 byddyng of God and hys wyll is sauourye vn-to hem. Thes ar verely lyghtned & hath her eyne open, for they loke alwaye how they myght come to verrey lyfe and lyght. Bot the other goth in derkenes; and it semeth to hem more delectable to be in derkenes then to seke the way by which they may come to 30 lyght.

Therfore, my spowse, gadre we in-too owre howses these thre; that is to say, goode wyll, goodely forthynkyng, and goodely wysdome. For these thynges be wher-with vs muste make merye. Bot þofe I speke onely to the, yette I mene by 35 [the]³ all my chosen in the world; for the sowle of a ryghtwosse man is my spowse, and I am hys maker and hys ayayne-byer.

¹ MS. sauourrth.² MS. thar; *Latin* alij sunt insipientes.³ *Latin* in te.

Merke how seynte Laurence folowed the pacyence and passyon of our lorde Ihesu Cryst in lyfe & deth. And how in the secunde howse muste be lynnyn cloth of pece and pacyence, and wollen cloth of dedes of mercy, and sylken
 5 of abstenance from euyll.

Revelations,
 Book II,
 Chap. 26.

Owre lady saynte Marie spekyth to seynte Byrgitte and seyth :
 festne to þe roch of the passyon of my sonne as seynte Laurance
 festned it to hym. For he thought thus in hys mynde : my God
 is my lorde, and I am his seruante to the same. Lorde Ihesu
 10 was nakede and scorned ; how myght it þer-fore be semely that
 I that am his seruante be *with-owte* sorow and tribulacion ? And
 ther-for, when he was streynede oute upon the coles, and when
 his grese molte and ranne in-to the fyre ; and fyre enflawmede
 all the membres of his body, he loked upp to heuyn *with* his
 15 eyn and seyde : ‘ Blessed be þu, my god and my maker, Ihesu
 Criste. I know that I haue not well lyved in my days, and þat
 I haue do lytell to thy wyrshyp. Ther-for thy *mercy* ys moste, | fol. 9 b
 I pray the do *with* me after thy *mercy*.’ And wyth thys worde,
 the soule departed from the body. Loo, my doughter, he that
 20 loved my sonne so mych and suffered such paynes for hys
 wyrshyp, 3ett he lett¹ him-selfe vnworthy to gett hevyn. How
 then ar they worthy that lyven after her own wyll ? Ther-for
 by-holde the passyon of my sonne and hys sayntes ; for they sufferede
 nott so grete thynges *wyth-owte* cause, but for to yif oper
 25 ensample of lyvyng, & for to showe how streyte a rekenyng my
 sonne shall aske of synne, that wyll notte that the leste synne
 be *with-owte* amendement.

Then spake the son of God to hys spowse, seynte Birgitte,
 and seyde : I told the to-for what muste be in our howsys.
 30 And a-monge other I seyde that ther muste be iij maner of
 clothyng : fyrst, lynyen cloth that growyth of the erth ; secunde,
 cloth of woll, or of lether that is made of bestes ; and þe iij,
 cloth of sylke that is made of wormes.

Lynyen cloth hath ij goodes : fyrst, it is softe and esy to the
 35 bare bodye ; secunde, it lesyth nott hys coloure, bot the offer it
 is wesh, the clenner it is. Wollen also hath ij goodes : fyrst,
 it heleth fro nakedness ; secunde, it makyth hote a3aynes

¹ Latin dixit.

colde. Sylke also hath ij godes : fyrst, it semyth ryght feyr and delycate ; secunde, it is ryght der to bye.

The lynnen that is able to the naked body betokenes peese and a-corde. That awe a deuoute sowle to haue to God that he haue peese with hys lorde, wylling ryght noght nor in other wyse þan he wyll, nott offendyng him by synne. For be-twix God and the sowle is no pese, bot if synne be sesed, and wordely and fleschly desyre refrened. He oweth also to haue peese with hys neghtborr, doying hym no herme, bot helpyng¹ hym yf he haue wher-of, and suffryng hym yf he trespas azaynes him. 10
 fol. 10 a For what distrow- |² bleth the sowle more wrechedly than all way to desyr synne and neuer to be full þer-of, all way to couett and neuer reste? And what prykketh the sowle mor bitterly than to be wroth ayanste hys neghtbor and to haue envye at his goodes and welth? Therfore the sowle must 15 haue peese vn-to God and to hys neghtborr ; for ther may no thyng be more restefull than to seese fro syn and nott to be besy abowte the worlde. Ther is also no thyng so lyght þan to Ioy of the good of his neghtbor and to wyll to him as himselfe. Thys lynnen cloth aweth to be to the naked body ; for to the 20 herte wher in God wyll reste peese from synne muste cleue moste nyghe and moste principally amongst all other vertues. For thys is the vertue that bryngyth God in-to the herte and holdeth hym when he ys browght ine. This peese springyth owt of the erth as lynnen ; for verry peese and pacyence 25 spryngyth of beholdyng of a mannes own frelte. For if a man that comyth of the erth beholde hys owne feblenesse, how sone he is wrothe and heuye yf he be offenede, hurte, or dyssested, yf he thenke thus, he awe nott to do to a-nother that he may nott ber hymselfe, thenkyng in him-selfe thus : as I am frele, 30 so is my neghtborr ; and yf I wyll nott suffer such thynges, no mor may he. For then peese lesyth nott hys colowr, that is to sey, hys stablenesse. But it is the mor stable and sadde ; for the beholdyng in hym-selfe of his neghtborrs frelte maketh a man gladelly to suffer all disease that cometh. And yf it happe 35 that peese be fowled in any wyse be vn-pacyence, than the offer and the sonner it be wessed be pennance, the whitter it
 fol. 10 b is anenste God ; and the more it is trowbled and | offer wessed,

¹ MS. helpyng helpyng.

² bleth the catch word.

the gladder and redyer it is to ber and suffer. For it Ioys in hope of rewarde that itt hopeth is to come to it for peese ; and ther-for it is the besyly war that it fall nott by vnpacyence.

The secunde cloth that is of wolle or of lethur betokeneth
 5 the werkes of mercy. This clothyng is made of skynnys of dede bestes, which ar my seyntes þat ar symple as bestes. With her skynnes oweth the sowle to be clothede ; that is, it oweth to folow & to¹ do the werkes of her mercye. These werkes doth ij thynges. Fyrst, they hylle the nakednes &
 10 shame fastefullnesse of the synffull sowle, and clense it that it apper nott fowle in my syght. Secounde, they defende the sowle aȝaynes cold, which coldenesse is bott hardenes of the sowle vn-to my love. Ayaynste this colde, the werkes of mercye ar veyleable that cloth the sowle so that it is not
 15 disessed with cold. For by thes werkes God vysetyth the sowle, that it nygh alway ner & ner vn-to God.

The thrid clothyng, that is, of sylke, that is made of wormes and semeth ryght dere to buye, betokeneth pur abstynence. For þat is fayr both in syght of God and angelles and men.
 20 Thys is der to bye, for it semyth herde to man to refreyne hys mowth from mych spech and vayne, and to refreyne the desyre of hys flesh from superfluite and his delices. It semyth eke harde to go & doo ayanste his will ; bott þof it is herde, ȝit it is prophetable in all wyse and feyr. Ther-for, thow my spowse,
 25 by whom I vnderstonde all trew cristen men, gadre we in-to owr secunde howse peese to God & to owr neghtborr, werkes of mercye be compassyon and helpyng of wrechis, & abstynence frome euyll desyris and lustes. For this cloth of abstynence, as it is derrer than other, so it is fayrer than other ; so much,
 30 that with-owte that, non other vertue semeth feyr. And this abstynence muste be drawe frome wormes ; þat is to sey, oft-thynkyng of hys trespassse aȝeneste | his God, and of my meke- fol. 11 a
 nes and abstynence, that was made lyke a worme for the loffe of man. For yf man bethinke him in hys herte how mych and
 35 often he hath synned aȝenste me, and what amendes he hath made, he shall fynde ine him-selfe that he is nott sufficiente to make amendes with none abstynence nor labor of þat he hath offended me. If he take kepe eke of my payne and of my

¹ MS. to inserted above line.

sayntes, why and in what wyse we sufferede, he shall verely vnderstonde that seth I asked so grete streteness of my-selfe and of my sayntes that obeyed vn-to me, how mych nor straye vengeance shall I aske of heme that obey me nott. Ther-for a good sowlle muste gladly take abstynence apon hym, and to haue mynde on his synnes, how evell they be pat as wormes gnowe þe sowle; and so of fowle wormes he shall geder *preciose sylke*, that is pur abstynence in all hys membres. Wher-of God shall Ioy, and all the company of heuyn; and he that gaderith it shall deserue *per-fore* endelesse blysse, whych, hadde þat not holpe, shuld haue hadde euerlastyng woo and weyllynge.

Revela- Of the Instrumentes of the thirde howse, that ar good
tions, thoughtes, verteus, maneres, & verry confession. And of
Book II, the sperrynge of all thre howses. 15
Chap. 27.

The sonne of God spekyth to hys spowse and sayth: I told the to-for, that in our thirde howse muste be iij maner of instrumentes. Fyrst, sych as *liquour* is kepte in. Secunde, instrumentes that londe is tyllid wyth, as ploghe & haroo and axes and such other, wher-with þinges ar made ayeine when they ar broke. Thride, quyke Instrumentes, as assys and horses and other lyke, by whome both whykke thynges and dede ar caryede.

In the fyrst howse that *licour* ar jne muste be ij maner of Instrumentes: oon, wher-in ar kepe thyne lycowres, & swete, as oyle, water, & wyne, and such other; anoþer, to kepe in bitter and thykke liquores, as mustarde, meele, and such other. For-soth, these lycoures betoken thoughtes of the sowle, goode and euyll. For a good thought is as swete oyle and dilectable wyne, and an evyll thought is a bytter mustarde, for it maketh the sowle bytter and troblesse. And as a man nedeth other whyle thyke lycoures, for þof they profett nott mych to þe sustenance of the body, yett they profette to purgyng and helynge of the body and brayne, right so ar euyll thoughtes; for þof they hele nott nor make not the sowle fatt as oyle of goode thoughtes, yett they profett to purgyng of the sowle, as mustarde doth to purgyng of the brayne. For bot yf evyll thowghtes come other whyle amonge, els man shulde be an

angell, and no man ; and he shulde wene to haue all of him-
selfe. Ther-fore, that man vnderstonde the freltee that he hath
of him-selfe, and the strength that he hath of me, it is nedefull
that he be other while, be suffrance of my grete merceye,
5 tempted *with* evyll thoughtes ; to which thoughtes, if man
consente nott, they ar purgacion of hys sowle and kepyng of
hys verteus. And þof they be as mustarde, bitter to bere, zett
they hele the sowle full mych, and gyde it vn-to endelesse
lyffe and helth, which may not be had *with-owte* bytternes.
10 Ther-fore the vessells of the sowle, wher goode thoughtes shall
be putt, muste besily be made redy, and contynually clene.
For it is profitable that euyll thowghtes come other whyle for
pree and more merette ; and ther-fore the sowle must besyly
labor that it consent nott to hem, ne delyte notte in hem. For
15 elles the swettenes and encrease of the sowle shal be powred
owte, and the bytternes only shall abyde.

Ine¹ the secunde howse muste be also ij maner of Instru-
mentes ; fyrst, owtwarde Instrumentes wher-*with* the londe
is made redy to be sowe, & thornes and wedes turned
20 upp by the rote, as ² | plow and harow ; secunde, profitable fol. 12 a
Instrumentes to þat that is necessarie both wyth-in and with-
owte, as axes and such other. The Instrumentez that londe is
tylled *with* betokenen the wyttys of man, which ar ordend to
the profette of hys neghtbor, as a plowe for the londe. For
25 vykked men ar as londe or erth, for they thenke alway apon
erthely thynges. They ar baron and drye fro compuncion
and soroe for her synnes, for they sette her synne at noght.
They ar elke colde from the lofe of God, for they seke ryght
noght bot *per* own wyll. They ar elke hevy to do goode dedes,
30 for they ar swyfte and redy to the wyrship of the worlde. *Per-*
for a goode man oweth to tyll hem by owtworde wyttes, as a
goode man tyllyth his londe *with* þe plowgh. Fyrst, he oweth
to tyll hem *with* his mowth, spekyng to hem sych pynges as is
profytable to the sowle, & enformyng hem to the way of lyfe ;
35 after-warde, in doying þe goode that he may, that his neght-
borr be enformed with wordes and stired wyth werkes to do
goode. And then-after, he tyllith hys neghtborr³ to be fruyte-

¹ MS. Ine In.² MS. as/as.³ MS. hys neghtborr hys neghtborr.

full with all hys oþer membres, þat is to sey, wyth symple eyn, that he beholde nott vayn and vnhaste thynges, þat his varray neightborr may lerne to kepe sobreness in all his membres. He muste also tylle *with* hys erres, that he here no vanton thynges, and *with* hys feete and hondes, þat he be redy to all goode 5 werkes. To such erth thus tyllled, I God shall ȝeue the rayne of my grace be labor of the tyll man, and so he laboryth shall Ioy of the fruyte of the londe that was drie, when it begynnnyth to borione. The Instrumentes that ar necessarie to make thin[g]es¹ *with-in*-forth, as axes and sych other, betokenen discrete entente & goodely discussynge of his werke. For what 10 euer a | man doo, he awe nott to do itt for wyrship and praysynge of man, bot for the love of God to endeles rewarde. Perfor a man oweth to examyn hys deyly dedes bysely, for what entente and for what rewarde he doth hem ; and if he fynde in 15 hys werke any pride, that he kitte it anon away *with* the axe of descrecion. That as he tylleth hys neightborr outwarde, whych is as it war *with-owte* þe howse, that is to sey, oute of the companye of my fryndes be evyll dedes, ryght so he fruyte to himselfe inwarde be the lofe of God. For lyke as þe werke 20 of a tylle man that hath none Instrumentes wher-*with* to reperell hys tooles when thay ar blonte or broke is sone turnede to noght, ryght so bot yf a man examyn hys werkes *with* wyse dyscrecion, how he shall eese hem yf they be trauelowse, and how he may reperell hem yf they be broke, he shall not brynge 25 hem to perfeccion. Therefor a man aweth nott only to labor effectually outwarde, bott also bysely to loke onwarde, how and for what entent he laboryth.

In the thirde howse must be quyke Instrumentes, that caryth both quyk and deth, as horse, asses, and other bestes. 30 These Instrumentes ar verray confession ; for it caryth and moveth both quyke and deth. What betokeneth the quyke bott the sowle that is made of my godhed and lyveth *with-owten* ende ? For by verray confession it neghyth euery day mor and more to God. For ryght as a beste, þe ofter and better 35 it is fedde & norysshede, is stronger to ber and farrer to see ; ryzt so confessyon, þe ofter and the more diligently it is made, as well of the leste as of the moste, so mych mor it fortheryth

¹ MS. thinkes.

þe sowle. & so mych it plesyt God, þat it bryngyth þe sowle
 evyn to the herte of God. And what betokeneth the dede þat
 confession caryeth and meveth, bot goode werkes that ar slayn
 be dedely synne. | For the selfe goode dedes that a man hath fol. 13 a
 5 doo dyeth when he doth dedely synne, and ar dede anenste
 God. For no goode dede may please God, bot if synne be fyrst
 correctede and amendett other in *perfyte* wyll or dede. For
 stynkyng thynges and swete thynges may not wele acorde to
 gadre in one vessell. Bot yf any man slee hys goode dedes by
 10 dedely synnes and after-warde make verray and trew con-
 fessyon of the synnes that he hath doo, *with* wyll to amende
 and to be-whar frome thens forth, than anon be that confession
 and vertue of mekenes, hys goode dedes takyth lyfe ayayne
 that war slayne a-fore, and *profettes* hym to endeles helth.
 15 Bot and he dye wyth-oute confessyon, than hys goode dedes,
 that neþer may in all wyse be dede and torne to noght, neþer
 for that dedely synne deserue euerlastyng lyffe, shall *profett*
 him to suffre mor esy payne, or elles to helth of other, so that
 he dyde the goode dedes *with* goode entente and too Goddys
 20 wyrship. For and he dyde hem for wordely wyrshyp and for hys
 own wordely *profette*, then they dye *with* him þat dyde hem ;
 for he hath receyved hys mede of the worlde þat he labored for.
 Ther-for, my spowse, by whom I vnderstonde all my frendes,
 gader we in-to our howses thoo thynges wher-*with* goode wyll
 25 gostely be delytede wyth an holy sowle.

Fyrst, into our fyrst howse brede of clene wyll, wyll yng no
 thyng bot that God wyll. Secunde, drynke of goodely thynk-
 yng to-for,¹ do yng nothyng bot it be thought to the wyrship of
 God. Thirde, sowle of goodely wysdome, think yng all way
 30 what is to come, and how thynges ar to be gouerned that ar
 nowe.

Gadre we in-to our secunde howse peese from synne vn-to
 God and | peese from stryfe to our neightborr. Secunde, werkes fol. 13 b
 of *mercy* *with* which we be profitable to our neightborr in dede.
 35 Thirde, *perfyte* abstynence, refrenyng thoo thynges that myght
 trowble peese.

And gadre we in-to our ² howse goode & resonable thoughtes
 to array our howse *with*-ine. Secunde, well rewled and tem-

¹ *Latin* praemeditationis.

² *Latin* tertia omitted.

peratte wyttes to shyne to our frendis wyth-owte. Thride, trew confessyon, wher-by, þof we be seke, we may lyf ayayne.

Bot þof we haue howses, we may nott kepe þat is gadered in hem bott yf they haue doores ; ne the doores may nott honge wyth-owte hynges, ne be shytte with-oute lokkes. Þer-for, that 5 our thynges gadered may be safe, þer moste be sette a door on our house ; þat is to say, syker hope that it be broke with none aduersite. And this hope must haue too hyngges, that man noþer dyspeyr to gette blysse, ne presume to skape payne ; bot in all dysese he truste all way ine the mercy of 10 God, hopynge in better amendement. The loke of the door must be godely charite, wher-with þe dor moste be sperrede, that the enmye come nott ine. For what awaylyth it to haue a dor with-owte a lokke, & what hope is it to haue hope with-owte cheryte ? For if a man hope to haue endeles blysse, and hope 15 also in þe mercye of God, & yett dredyth nott God nor loue him, he hath a door with-owte loke, by which hys dedely enmy may come ine and slee when he wyll. Bot right hope is þat he that hopyth do þe goode that he may, wyth-oute which he may nott gete heuyn, if he cowth and myght do good and 20 wolde nott. Bot if eny vnderstonde þat he hath do amysse & not doo the goode þat he myght, yett yf he haue a good wyll to doo the goode that he maye, and also that he may nott, latt hym hope securly that he may negh vn-to God by that goode wyll and goodely cherite ; that as a loke hath mony wardes 25 wyth-in that þe enmye open it notte, ryght so in the lofe of
fol. 14 a God and of goodely charite | muste be a maner besynes, that God be nott offendede ; a love-drede¹ that God goo not from hym ; a brennyng feruour, how God may be loved ; a diligence, how to folow him ; a sorow, that he may nott do as 30 mych as he wolde and as he vnderstondeth that he is bonde ; and a mekenes, by whych he holdeth notte all that he doth ine regarde of hys synne. With thes wardes the lokke muste be strenghthed, that the fende oppen nott the lokke of cheryte and sende in hys love. Þe keye to open and sparr oweth to be 35 only desyr of God acordyng wyth gudely cherite and wyth godely werke, so that man wyll ryght nott haue bot God, pough he myght ; & that for hys moste grete cheryte, thys desyre

¹ *Latin sit charitiuus timor.*

speryth God in the sowle and the sowle in God, for *per* is bot o wyll of hem both. Thys key owe no man to haue bote the husbonde and the wyfe alone; *pat* ys, God and the sowle: that as often as God wyll enter and delyte hym in goodes and
 5 verteus of the sowle, he hafe fre entre be the kay of stable desyre; and as often as the sowle wyll entre to the herte of God, it may frely, for it desiryth ryght nogh bot God. Thys kay is kepte be wakernesse of the sowle and be mekenes, wher-by it arecheth all the gode that it hath vn-to God. This key is
 10 kepte eke be the power of God, and cherite, that *pe* sowle be notte deceved of the fende. Loo, my spouse, what cherite and love of God is to mannes sowle. Stonde *per*-for seurely, and do my wyll.¹

Our lorde Ihesu Crist techyth seynt Birgitt howe actyfe
 15 lyf and contemplatyf owe to be kepte be ensample of Marie and Martha; & fyrst, of contemplatyf lyff.

Revelations,
 Book VI,
 first part
 of Chap.
 65.

The sonne of God seyth: Birgitt, ther ar ij lyffes *pat* ar
 lykened to Marye and Martha; which lyfes, what man or
 woman will folow | he muste fyrst make clene confessyon of
 20 all hys synnes, takyng to him verray contricion for hem,
 hauyng wyll neuer to synne mor. The fyrst lyfe, as the lorde
 beryth wyttenes, Marie chese; and it ledeth to contemplacion
 of heuenly thinges; and this is *pe* best parte and days
 Iournay to euerlastyng helth. *perfor* euery man and woman
 25 that desyrith to take and holde *pe* lyff of Marie, it is I-now
 to him to haue ij thinges that ar necessarie to the body: *pat*
 is, clothing *with*-owte vanyte or shewyng of pryde, and mete
 and drinke in scarsenes and not ine superfluyte. He muste
 eke haue cherite *with*-oute any evell delectacion, and resonable
 30 fastyng *after* the ordynaunce of holy chyrch. And in his fast-
 yng he muste take kepe *pat* he be nott seeke of vnresonable
 abstynence, leste be sych sekenes hys prayers or prechyng or
 other goode dedes *per*-by be lessede, by whych he myght pro-
 fett both to his neghtbor and to him-selfe. He muste also
 35 besily examyn him-selfe, that be his fastyng he be ne~~per~~ made
 dull or hasty to the rygour of ryghtwisnes or slow to the
 werkes of pytee, for to punyshe hem that ar rebell, and to make
 vnfeythfull men soiet vn-to the yoke of fayth. It is nede as

¹ MS. & e; *Latin ends with fac voluntatem meam.*

well to haue bodely str[e]ngth¹ as gostely. Ther-for eny that is seke or feble, that wolde rather to my wyrshyp faste than etee, he shall haue as grete rewarde for his goode wyll as he that fasteth resonably of cherite. And on the same wyse he that etyth for holy obydience, wylling rather faste than ete, 5 shall haue þe same medee as he þat fasteth.

Secunde, Marie oweth nott to Ioye of the wyrshyp of the werlde ne of the prosperyte þer-of; ne he owght nought to sorowe of the aduersyte þer-of, bott in that he oweth to Ioy þat wyked men ar made deuoute and at lovers of the worlde ar made 10 louers of God, and that godemen profett in godenesse and, by fol. 15^a laboring in the seruice of God, ar made more deuote. Of this also oweth he þat is Marie to sorow: that synneres fall into wers, and that God is nott loved of hys creator, & that Goddis commaundementes ar dispised and nott kepe. 15

Thirde, Marie oweth not to be idelle no mor then Martha; bot after he hath take his nedefull slepe, he aweth to aryse, and with inworde attendaunce of herte thanke God that of hys cherite and love made all thinges of nought; and of that ylke cherite, takyng a body of man-kynde, he made all thynges 20 azayne; shewyng by his passyon and deth his love vn-to man, more þan þe which myght noon bee. Marie muste eke thanke God for all tho þat ar sauede; and for all tho that ar in purgatorie, and for hem that ar in the worlde, prayinge God mekely that he suffeur hem nott to be temptede ouer her strenghtes. 25 Marie muste also be discrete in prayer, & ordinate in the praysynge of God; for yf he haue the necessaries of his lyvyng with-oute bysenes, he oweth to make þe longer prayeres. And if he wax tediousse in praying, and temptaciones grow apon him, then he may labor with his hondes some honeste and 30 profitable werke, oper to his owne profette if he haue nede, or ells to the profette of other. And yf he be werye and tediousse both in prayer and in labor, than he may haue some honeste occupacion, or here wordes of other edificacion with all saddenes, and with-oute dissolucion and vanyte, till the body 35 and sowle be made mor able and quyke to the seruyce of God. If he that is Marie be sych that he haue nott bodely sustynaunce bott of hys own labour, then he muste make his prayer the

¹ MS. strength.

shorter for sych nedefull werk ; and that same labour shall be profetyng and encresyng of prayer. If Marie kan nott wyrke, or may nott, then be he nott ashamed nor hevy to begge, bot rather Ioyfull ; for then he foloweth me, the sonne | of God ; fol. 15 b
5 for I made my-selfe poor that man shulde be made rych. And yf he that is Marie be soiett to obedyence, lyf he after the obedyence of hys prelate, and the crowne of rewarde shall be dowble the mor þan he war in hys own lyberte.

Forte, Marie aweth nott to be couetouse, no mor than was
10 Martha. Bott he oweth to be ryght large ; for Martha ȝeuyth temperall goodes for God, so oweth Marie to yiffe spirituell goodes. And ther-for, yf Marie haue lovede God enterly in hys herte, be he¹ warr of that worde that mony haue in her mowth, saynge : ' It is I-noght to me, if I may helpe myn
15 own sowle. What is it to me the werkes of my neghthborrs ? ' Or thus : ' I be goode ; what longeth it to me how other men lyff ? ' O dowghter, they that say and thinke such wordes, if they see her frende trowblett or vnhonestely tretede, they shulde renne vn-to the deth to delyuer her frende frome tribu-
20 lacion. So muste Marie do ; he oweth to sorow that hys God is offendede, and that hys brother, hys neghthborr, is hurte ; or if eny fall in-to synne, Marie oweth to laborr as mych as he maye þat he be delyuered,—neuer-the-lesse, with discrecion. And yf for that Marie be pursewed, he muste seke a-nother
25 place mor sewr. For I my-selfe that am God bad so sayng : ' Si vos persecuti fuerint in vna civitate fugite in aliam ' ; that is, yf they persewe yow in one cite, fleth into oþer. And so dide Pawle, for he was necessarie anoþer tyme ; and ther-for he was latte down by the wall in a lepe.

30 Ther-fore, that Marie be large and pytefull, fyve thinges ar nedefull to hir : first, an howse þat gestes shall slepe ine ; secunde, clothes to cloth þe | naked ; thirde, mete to fede the fol. 16 a hungry ; forte, fyr to make the colde hote and warme ; fyfft, medecyn for the seke.

35 The howse of Marie is his herte, whos wyked gestes ar all the thinges that come to him and troble his herte : as wrethe, hevenes, s[1]awth,² couetyse, pride, and mony other, whych enter ine by the v wyttes. Ther-for all pese vyces, when they

¹ MS. he inserted above line.

² MS. shawth.

come, they owe to lye as gestes þat slepe in reste. For lyke as an hosteler receyvyth gestes both good & badde with pacyence, so oweth Marye to suffer all thinges for God by the vertue of pacyence, and nott consente to synne nor delyte in hit, bot remeve hit fro his herte as mych as he may by litell and litell 5 by the helpe of grace of God; and yf he may nott remeve hem and putt hem a-way, suffer he hem pacyentely azeynst his wyll, as gestes knowyng certainly that they shall prophett him to more rewarde, and in no wyse to dampnacion.

Secunde, Marie oweth to haue clothes too cloth hys gestes: 10 that is, mekenes, inwarde and owtwarde, and compassion of herte in diseese of eyn cristen. And if Marie be dispisede of men, renne he then anon to hys mynde, thinkyng how I, God, was dispisede, reprieved, & suffered it pacyentely; how I was demed, and spak nott; how I was scourgett and crownede 15 with thornes, and gurched nott. Marie muste also take hede that he shew no tokenues of wreth or vnpacyence to hem þat reprove him or dispise him; bott he oweth to blesse hem that persewe him, that they þat se it may blesse God, whom Marie foloweth; and God him-selfe shall yif blessing for cursyng. 20 Marie eke muste be-war that he nother bakbyte nor reprove hem that hevy him or troble him. For it is dampnable to
fol. 16b bakkebyte and to here a bakbyter and to reprove his neightbour | wyth impacyence; and therfor, that Marye may haue perfytely the gyfte of mekenes, he muste study to monysh and to warne 25 hem of hur perelles þat bakbite other, exhortyng hem with cheryte in worde and exsample to verrey mekenes. Also the cloth of Marye oweth to be compassyon; for if he see his eyn cristen syn, he ogh to haue compassion of hem, & to prey to God to haue mercy apon hem. And yf he sees hys neightborr 30 suffer wronge or harmes or repieves, he owght to be sorye per- of, and to helpe him with hys prayeres and oper helpe and besinesse. Yee, anenste þe grete men off the worde; for verrey compassion sekyth nott that longyth to him-selfe, bott to evyn cristen. Bot yf Marie be sych þat is nott herde 35 anenste princesse & grete men and at the goyng oute of his cell profyteth nott, than pray he to God besily for hem þat ar disesede; and God, be-holder of the herte, shall for the cherite of him þat prayeth turne the hertes of men to peese of him

that is disised. And other he shall be delyuered of his tribulation, or ells God shall gyf him pacyence, so that his rewarde in heuyn shall be dowbled. *per*-for such a cloth of mekenes or of compassyon oweth to be in Maries herte; for *per* is noo thyng
 5 that drawes God so in-too a sowle as mekenes and compassyon of his euyn cristen.

Thirde, Marie muste [haue]¹ mete and drinke for gestes. For grevouse gestes ar logett in the herte of Marie, whan the herte is rauyshed oute of it-self and hath appetite to see delectable things in erth & to haue temperall things; when the ere
 10 disiryth to her his own wyrship; when the flesh sekyth to delite in fleshely things; when the spirite pretendeth excusacion of frelte and lyghting of synne; when | *per* comyth fol. 17 a
 tedyousnes to do gode and for-yettyng of things that ar to
 15 come; when goode dedes ar counted money and evyll few and for-yett. A3ayne such gestes Marie hath nede of consell, that he dissimule nott ne begynne nott to slepe. Ther-for Marie, herted *with* feyth, must arise strongely and vnsver thus vn-to these gestes: 'I wyll hafe no thyng of temperall things, save
 20 onely necessarie sustinaunce of my body. I wyll not spende the beste howr or tyme, bot to Goddes wyrship. Ne I wyll take hede of feyre or fowle, ne what is *profettable* or vn*profettable* to the flesh, ne what is sauorye or vnsauorye to the taste, saue onely the plesaunce of God and *profett* of the sowlle; for
 25 me lyst not lyff on howr, bot to the wyrship of God.' Sych a wyll is mete² to gestes that comen, and such vnsver qwenchyth inordinate delytes.

Ferte, Marie muste haue fyr 'to make her gestes hote & warme, and yif hem lyght. This fyr is the hete of the holy
 30 goste; for it is impossible any man to forsake his own wyll or carnall affection of his frendes or love of rich, bot be *pe* worching inspiracion and hete of the holy goste. Nor ne Marie himselfe, be he neuer so *perfyte*, may nott begynne ne contynue
 35 holy goste. Ther-fore that Marie shine and lyghten to the gestes that comen first, he must thenke thus: God made me for that skylle that I shulde wyrship him, love him, and drede him above all things; and he was boor of a virgyn to tech the

¹ *Latin* habeat.

² MS. mete meete.

way to heuyn, which I shulde folowe *with* mekenes. And after,
with his deth, he opened heuyn, *þat* be desyring and comyng I
 shulde haste me theder. Marie muste eke examyn all his
 werkes and thoughtes & desires, & how he hath offended God,
 fol. 17 b and how paſſyentely God suffered man, and how in mony wyse 5
 God callyth man to him. For such thowghtes and other lyke
 ar the gestes of Marie, which ar all in derkenes; bot yf they be
 lyztenede *with* the fyr of the holy goste, whych fyr comyth to
 the herte when Marie thenkyth it is resonable to *serue* God,
 and when he wolde rather¹ suffre all payne than wyttyngly 10
 prouoke God vn-to wreth, be whose goodenes his sowle is made
 and bowght azayne *with* hys blessed blode. The herte eke
 hath lyght of this goode fir, when reson thenkyth and discern-
 eth by what entent ych geste, *þat* is ych thowghte, comyth,
 when the herte examyneth yf the thowght goo vn-to euerlast- 15
 ynge Ioy or to transitorie Ioy; yf it lefe no thowght vndis-
 cussed, none vnpunished, none *with-owten* drede. *þer-for*, that
 this fyr may be gote, and kepte when it is I-gote, it nedeth
 that Marie beer to-geder drye wode, by whych this fir may be
 noryshed: that is, that he take kepe bisely of the styrringes of 20
 the flesh, that the flesh begynne not to wax wanton; and that
 he putt to all diligence, that the werkes of pitee and deuoute
 prayer be morede and encrese, in which the holy goste
 delyteth. Bot soffraynly it is to wytt & see *þat* wher fire is
 kyndeled in a close vessell and hat no vsshe, the fyr is sone 25
 quenchede and the vessell waxeth colde. And ryght so it is
with Marie; for if Marie desyr to lyf for not elles bot to do
 Goddes wyrship, then it is nedefull to him that his mouth be
 opened and the flaume of hys cherite go² owte. Than is *þe*
 mouth openede, when by spekyng in feruent cherite he geteth 30
 fol. 18 a spirituall | sonnes vn-to God.

But Marie muste take hede besily that he open the mowth of
 hys preching when they that be goode may be made more
 feruente, and they that be wykked may be amendede, wher
 ryche[t]wosnes³ may be morede and evell costome do away. 35
 For my apostell Paule wolde some tyme haue spoke; bot he
 was forbede by my spirite, and *þer-fore* in acceptable tyme he

¹ MS. rather *inserted above line*.

² MS. go goo.

³ MS. ryche[wosnes].

was styлле, and in tyme conuenient he spake ; and some tyme he vsede softe wordes, and some tyme sharpe ; and all hys wordes and dedes was to the worship of God and to comforth of the feyth. But if Marie may nott prech, and hath wyll & kunnyng to prech, that he muste do as a fox that goyng abowte seketh mony places with his feete ; and where he fyndyth places beste and moste able, þer he makyth a denne to reste jne. So Marie muste with wordes, exsamples, and prayers assay the hertes of mony ; and when he fyndeth hertes more able to receyve the worde of God, ther muste he terye and abyde, monyshing and styrringe what he may. Marye must also labour that a conuenient yshew be yeve vn-to his flame of fyr ; for the mor that the flawme is, þe mor¹ ar lyghtned and enflawmed þer-of. The flawme hath than a conuenient yshew, wher Marie noþer dredeth reprefe or shame, ne sekyth his own prayсыng, when he dredeth neþer contrariouse thinges, nor delytes in welth and prosperyte. And than it is mor acceptable to God þat Marie do his gode dedis in open than in prevey, to that extent þat they þat se hem may prayce and wyrship God.

Also Marie owe to yif owte ij flawmes, on in prevey, anoþer in open : that is, to haue dowble mekenes ; þe fyrst in þe herte, inwarde, the oþer, owtwarde. The fyrst is that Marye, thenke him-selfe vnworthy and vnprofetable to all godenes, and that he prefer notte ne exalte him-selfe in his owen conceyte tofore any creatur ; and that he desyr nott to be see nor prayсед, bot that he flee all pride and hyghnes, desiringe God above all thinges and folowyng his wordes. Yf Marye sende owte such a flame in his dedes, then shall his herte be lyghtened with cherite, & all contrariouse thinges þat come to him shall be ouercome and esely sufferde. The secunde flame muste be in opyn ; for yf verrey mekenes be in the herte, it oweth to aper in clothyng and to be herde of the mowth and to be fullfylled in dede. Verray mekenes is in clothing when Marie chesyth rather cloth of lesse price, of which he may haue hete and profette, than cloth of more valeve, wher-of he myght haue pride and owtwarde shewyng. For cloth þat is litele worth and is calledde of men vile and abiecte is verely feyr anenste God, for it prouoketh mekenes. Bot that cloth that is bowght with

¹ Latin plures.

grete price & is called fayr is fowle anenste God ; for it beryth a-way þe fayrenes of angells, þat is, mekenes. Neuer-þe-lesse if Marie be compelled be any resonable cause to have better clothinge than he wolde, be nott trowbled ther-for ; for by that [his]¹ mede shall be morede. 5

Also Marie oweth to haue mekenes in mowth, spekyng meke wordes² ; fleyng vayne wordes and such as sterres to lawghing ; beyng war of mych spech ; nott vsyng sotell nor gay wordes ; nor prefessyng hys own wyll or wordes to-fore the wytte and felynges of hem that ar better. And if Marie be prayssed for any good dede, be he nott lyft vp þer-by in pride, bot aunswer he thus : ‘ laus sit deo qui dedit omnia ’ ; that is, praysyng be to God that yove all goodenes. For what am I bot powder be-for the face of wynde ; or what goode comyth of me, erth³ with-out water ? & if he be reprevede, be nott he hevy bott vnsuer he thus : ‘ It is worthi ; for I haue so often offended in the syght fol. 19^a of God and not done pennaunce for which I am worthie | gretter tormentes. Þer-fore praye for me that by suffraunce of temperall repreues, I may escape euer-lastyng.’ If Marie be prouoked to wreth to ony mys gouernance of his evyn cristen, he muste be wysely war of vndiscrete aunswer ; for pride is ofte-tyme associate to wreth, and þer-for it is an holsom consell, that when wreth and pride come, þat he holde to-geder hys lippus so longe tyme tyll þe wyll may eske halpe of God of suffraunce and pacience ; and tyl he may be avysed what & how it is to a⁴ vnsuer ; or til he may over-come him-selfe. For then wrath is quenched in the herte, and man may aunswer wysely to hem that ar vnwyse. 20

Know þu also þat the devell hath grete envye at Marie ; and þer-fore if he may nott lett him be brekyng of Goddes com- maundementes, þan he sterith him to be lightly meved with grete wreth, or els to dissolucion of vayne myrth, or els to dissolute and gamefull wordes. Þer-fore Marie muste aske helpe of God þat all his spekyng and wyrkyng be gouernede of God and dressed vn-to Gode. Also Marie muste haue mekenes in his dede, þat he doo ryght noght by-cawse of erthely praysyng ; þat he attempte nothings of nowe ; þat he be ryght noght ashamed 35

¹ MS. he ; *Latin eius.*

² MS. wordes wordes.

³ *Preceded in Latin by qui sum.*

⁴ a inserted above line before vnsuer.

of mekenes; that he flee synglarte in his werkes; that he
wyrship all; and þat in all thinges [he] holde¹ him-selfe vn-
worthy. Also Marie oweth rather to sytte *with* the poor þan
with þe rich; rather to obey than to be abeyde; rather to kepe
5 silence than to speke; rather to be alon solytarie þen be conn-
staunte amonge the grete of the world or amonge his wordely
frindes. Marie must hate his own wyll and euer haue mynde
on his deth; Marie oweth nott to be idle, ne no gurcher, ne
foryetfull of þe rightwyssnes of God and of his own affecciones.
10 Marie must be feruent to confession, besy in his temptaciones,
desiring | to lyffe for ryght nott ells bott for þat the worshiþe of fol. 19 b
God and helth of sowles be encrese and morede.

þer-for if Marie þat is thus disposede as I haue now seyde be
chose by Martha, and obeying for the love of God takyth the
15 gouernance of mony sowles, ther shal be yeve to him dowble
crown of rewarde, as I shew the be a lykenes. Ther was
a certeyn lorde of grete power that hadde a shippe chargede
with precouse marchaundyse, and seyde vn-to hys seruantes:
'Goth to sych ane havyn, and ther shall be grete wynnyng to
20 me, and gloriose fruyte. Yf the wynde arise ayaynste yow,
travelleth manfully and be nott werry; for your rewarde shall
be grete.' Then the seruantes sayled forth. And the [wind]²
wex myghty, and tempestes arosse, and the shipp wasse gre-
uously bete. Wherfor the gouernor of the shippe waxe wery,
25 and all they dispeyrede of her lyfe. And then they acordede
to-geder to come to sych ane hauyn as³ þe wynde wold blow
hem to, & nott to þat hauyn³ that þe lord assygned hem. When
one of the seruantes that wasse mor trew than oper herde this,
he weylede & of feruente love and [z]ele⁴ þat he had to his
30 lorde, he toke violently þe gouernall of þe shippe, & *with* grete
strengthes he browght þe shippe vn-to the hauen desired of
the lorde. Ther-for thys man þat thus manfully browght the
shiþe to þe hauen is to be rewarded *with* mor singler rewarde
then oper.

35 In lyke wyse is it of a goode prelate þat for love of God and

¹ MS. be holde; *Latin* reputet se.

² *Latin* ventus.

³ MS. as . . . hauyn inserted in margin.

⁴ MS. yele; *Latin* zelo. Due to a scribe copying zele as yele.

helth of sowles takyth charge of gouernaunce, nott rekkyng of worshiþe, for he shall haue dowble rewarde : fyrst, for he shall be partener of all the goode dedes of hem þat he hath browght to þe hauyn ; secunde, for his Ioy & blisse shall be morede with-outen ende. And so shall it be ayayne warde of hem that
 fol. 20 a desir worshippes & prelacies ;¹ for they that shall be partener of all peynes and synnes of hem that they haue take to gouerne. Secunde, for þer confucion shall be with-owten ende. For the prelates þat desyr wyrshippes ar mor lyke to strompettes than to prelates. For they disseyve sowles with her euell wordes and exsamples ; and thay ar vnworthy to be calde oþer Marie or Martha, bot they amende hem with pennaunce. Fyft, Marie oweth to yeve his gestes medecyn : þat is, glad and comforth hem with Goddis wordis. For to all thynges that euer be-fall hym, wheder they be Ioyfull or hevy, he oweth to say : ‘ thus I wyll ; what euer God wyll, I do ; and to hys wyll I am redy to obey, þough I shulde goo to hell’. For such a wyll is medecyn ayenste euyll thynges that fall to þe herte, and þis wyll is delite in tribulacion and a good temperer in prosperyte. Bot for Marie hath mony enmys, þer-for he muste make continually confession. For as longe as he bydeth in synne & myght be shryfe and is negligent and takyth no kepe þer-of, than is he rather to be called apostata a-for God þan Marie.

Revelations,
 Book VI,
 Chap. 65,
 completed.

Of the dedes of actyf lyfe þat is vnderstonde be Martha.
 Cap. xj.

25

Know þu also þat þough the parte of Marie be beste, 3ett þe parte of Martha is not euyll, bot prayseable and well plesinge to God. þer-for I shall tell the how Martha oweth to be gouerned. For he oweth to have v goode thynges as well as Marie. Fyrst, the ryght fayth of Goddis church. Secunde, to know the commaundementes of the godhed & the conseles of the trowth of the gospel ; and thes oweth he perfytely to kepe in herte and werke. Thirde, he oweth to kepe his tonge from euyll wordes þat is aþayn God and his neightbor, and his honde from all vnhoneste and vnlefull wyrkyng, and hys herte fro ouer-mych couetyse & delyte. He oweth also to be contente of goodes þat God hath yeve him, and not to desyr superflew

35

¹ for they þat, catchword half cut off.

things. Foorthur, he oweth to fullfyll þe dedes of mercye
 resonably and mekely, þat | for truste of thoo dedes he offende fol. 20 b
 in no thing. Fyfte, he oweth to love God above all thinge and
 mor than himselfe. So dyde Martha, for he yafe Ioyfully him-
 5 selfe, folowyng my wordes and werkes; and after she yave all
 hyr goddes for my love. And therfor she lothed temperall
 thynges, and sowght heuynly thinges, and suffered heuenly
 thinges pacyentely, and toke kepe and cur of other as of hyr-
 selfe. And therfor she thought all way on my cherite and
 10 passyon; and she was gladde in tribulaciones and loved all as
 a moder. The same Martha also folowed me euery daye,
 desyryng nothyng bot to her wordes of lyffe. She had com-
 passyon on hem þat wer in sorow; she comforted the seke; she
 neper cursed nor sayd evyll to ony. Bot she dissimiled the
 15 fowardnesse of hyr neghtborr, and prayed¹ for all. Þer-for
 euery man þat desyrith cherite in actyf lyffe oweth to folow
 Martha in love of hys neghtbor, to brynge him to heuyn, bot
 nott in favyryng and norishyng his vyces and synnes. He
 oweth also to fle hys own prayсыng, pryde, and dowblenesse.
 20 Eke wreth or envye oweth he nott to kepe.

But marke well that Martha, praying for hyr brother Lazar
 when he was dede, come fyrst to me. Bott hyr brother was not
 raysed anon, tyll Marie come after, when she was called. And
 then for both systemes her brother was arered fro deth to lyfe.
 25 So in spirituell lyf he þat perfytely desyrith to be Marie muste
 fyrst be Martha, laboryng bodely to my wyrship. And he
 oweth fyrst to conne with-stonde² þe desyris of the flesh and
 the temptacion of the fende and after-ward he may wyth
 diliberacion ascende up to the degre of Marie. For he that is
 30 nott preued and tempted, and he that hath not ouercomen þe
 styrrynges of hys flesh, how may he contynually entende and
 cleve to heuynly thinges? Who is þe dede brother of Marie
 and Martha, bott an vnperfyte werk? | For ofte sythes a good fol. 21 a
 werke is doo wyth an vndyscrete entente and wyth an vnayused
 35 herte, and per-fore it goth dolly and slawly forth. Bot þat the
 wyrkyng of gode dedes be acceptable to me, it muste be arered
 and quykened by Martha and Marie; that is, when the neghtbor
 is clerely loved for God & to God, and God allon is desyrid

¹ MS. p[ra]bbre.]rayed.

² Latin scire debet prius resistere.

above all things. And than euery good werke of man is plesing vn-to God. *Per*-fore I seyde in the gospels that Marie chese the beste parte; for than is the parte of Martha good, when he soroweth for the synnes of his evyn crysten; & then is *pe* parte of Martha better, when he laboryth that men abyde 5 in goode lyvyng wysely and honestely, and that only for the love of God.

Bot the parte of Marie is beste when he beholdeth onely heuenly thinges and the lucre of sowles. And the lorde entereth in-to the howse of Martha and Marie when *pe* herte is 10 fullfylled *with* gode affecciones; and pesed from the noyse of wordely thinges; and thenkyth [God]¹ as all way presente; and nott onely hath mynde and meditacion in his love, bot laboreth *per*-ine day and nyght.

Revela- Our lorde Ihesu Criste telleth seynt Birgitt of his blessed 15
tions, incarnacion; & how man offendeth God & brekyth *pat* he
Book I, *behyght* in hys baptem; & mercy to hem *pat* amendeth
Chap. 1. hem; and of herde dome to heme *pat* amende not; & how
 swetely he callys douowte sowles to hys blysse. Cap. xij.

I am maker of heuyn and erth, one in godhed *with* the fader 20 and the holy goste. I am he *pat* spake to profettes & patriarkes, & whom they abode; for whos desyr and after myn awn byheste I toke a body *with*-oute synne or luste, *entering* *pe* madenes wombe as the sonne shynyng thorow a cler ston. For as the sonne enteryng the glasse hurtyth it not, so *pe* 25 *madened* of the virgine bode incorrupte and vnsowled in
fol. 21 b *takyng* of my man-hod. For so ² toke I a body *pat* I lest nott the godhed; nor I was not *the* lasse in godhed wyth the Fadre and the holy goste, all thynges gouernyng and fullfylling, though I wer in my manhode in the virgyns wombe. For as 30 bryghtnes is neuer departed from fyr, so my godhede was neuer departed from my manhode; not in deth, *forper*-mor. I wold suffer my body that was moste clene frome synne to be crucified for *pe* synnes of all mankynde, and to be all-to rente fro *pe* soole of *pe* foote vn-to the toppe of the hedde. This same body 35 is also now euery day offered on the awter, that man shuld love me so mych the mor, as he had my benefettes often in mynde.

¹ *Latin* Deum.

² c ij.

Bot now I am all for-ȝett, dispised, and sett att noght. And
as a kynge caste owte of his own kyngdom, ine whose place
a wykked thefe is chose and wyrshiped, I wold my kyngdome
hulde be in man. & of him I awght of ryght to be kynge and
5 lorde, for I made and bowght him; bot now he hath broke and
defowled the feyth þat he behyght me in baptyſm; he hath
broke and dispised my lawes that I yaue him; he louyth his
own wyll, and liste not to here me; & mor-ouer he enhanseth
the wyked thefe, the fende, above me & to him hath yove hys
10 feyth which is verely a thefe. For he robbyth to him the
sowle of man þat I bought with my blode be suggestyon off
wyll and fals byhestes; ȝett he robbyth nott as he wer myghteer
than I, while I am so myghty þat I may do all thinges with on
worde, and so ryghtfull þat I shuld nott do þe leste thinges
15 ayanste ryghtwosnes, þof all saynte prayed me. Bot man that
is yove to fredome, wyfully leuyng my commaundementez,
consenteth to the fende; and þer-for it is ryghtfull that man
have experyence of hys tyrauntrie. | For the fende of me was fol. 22 a
made goode, bot throw hys own evyll wyll he fell and is as my
20 seruante to the vengeance of the wyked. Bot þough I be now
thus dispised, yett I am so mercyfull that who euer aske my
mercy and worthely meke him-selfe, I foryeve them that they
haue trespaced, & I shall delyuer hem fro the wyked thefe.
And they þat abyde in my offence and dispite, I shall vysett
25 apon them my ryghtwosnesse. So that all that her it shall
tremell and wake for fere. And they þat fele it shall say:
allas! þat euer we war borne and conceyved. Allas! þat euer we
prouoked the lorde of maieste to wreth.

Bot þo[u]¹, my dowghter, whom I haue chose, and wyth
30 whom I speke with my spirite, love þu me with all thyne
herte, nought as thy sonne, thy dowghter, thy fader, thy
moder, or other frendes, bot mor than any-thing in the werld.
For I that made the spared none of my membres to putt hem
to torment for the; and yett I love thy sowle cheritably, that
35 rather than I shuld fayle itt, I shuld be crucyfied aȝayne, yf
it wer possible. Folow thu my mekenes; for I, kyng of blysse
and angells, was clad in pour and vyle clothes, and I stode
naked at a pyller and herde with myn eres all repreves &

¹ MS. of; *Latin* Tu autem filia mea.

scornes. I putt also my wyll to-for thy will, for my modor,
 thy lady, wold neuer other thing than I wold fro the begyn-
 nyng of hur lyf vn-to the ende. If þu do thus, than shall thy
 herte be wyth my herte, and it shall be enflaumed wyth my
 love, as a drie stykke is lyghtly enflaumed *with* fyr. So thy
 sowle shall be fullfylled of me, & I shall be in the; so that all
 temperall thinges shall be bitter vn-to the, and all fleshely luste
 as venum. Thu shall reste in the armes of my godhed, wher
 is no luste of the flesh bot Ioy and dilectac[i]on¹ of sprite, *with*
 fol. 22 b which a sowle delyted is full of joy *with-in* and *with-owte*.¹⁰
 And itt desyryth or thinkyth no-thinge bott the Ioy that it
 hath. Love me *per-fore* onlye, and thou shalt haue all thinges
 that þu wylt plenteuously. Is itt nott wryte that the oyle of
 the videw fayled nott tyll Good yaue rayne apon the erthe,
 after the worde of the prophete? I am a trew and a verray¹⁵
 profette. Yf þu yif fayth to my wordes and full-fyll hem,
 Oyle, Ioy, and gladenes shall neuer fayle the wyth-outen ende.

Revela-
 tions,
 Book I,
 Chap. 57. Oure lorde Ihesu Cryst telleth seynte Birgitt of the
 synne & of vncleennes of cristen peple; and how they may
 haue mereye yf thay wyll amende; and elles how herde²⁰
 they shall be punyshede. Cap. xiiij.

The sonne of God spekyth vn-to hys spowse and sayth:
 Crysten men do now vn-to me as some tyme dyde the Iewes.
 The Iewes keste me owte of the tempull and hadd fulle wyll
 to slee me. Bot for my tyme was [not]² yett I-comme,²⁵
 I wente owte of her hondes. So do now cristen men *with* me.
 They caste me owte of her temple of her sowles, which aught
 to be my temple, and gladely thay wold slee me yf they myght.
 I am in her mouth as roten as stynkyng flesh, and I seme to
 hem as a man spekyng lesynges, and they reke ryght not of me.³⁰
 They turne hur bak to me, & I shall turne my bakke to hem.
 For in her mouth is no thyng bott couetyse, and in *per* flesh
 no thinge bot luste and lecherye. In ther heryng onely pride
 pleseth hem, and in her syght þe dilectable thinges of the
 worlde. My passion and my cherite is to hem abhominable, and³⁵
 my lyf is grevous to hem. Ther-for I shall do as doth that

¹ MS. dilectacon.² *Latin non dum.*

beste that hath mony dennys, when he is persewed of hunteres
 in one denne, he fleth to a noþer, so shall I do; for crysten
 men persewe me with her evyll dedes, and caste me owte of the
 denne of her hertes. *Per*-for I wyll enter in-to þe hethen, in
 5 whos mowth I am now bytter & saffren; & I shall be in her | fol. 23 a
 mowth swetter than hony. Neuerlesse I am yett so mercyfull
 þat who euer aske foryevenesse and say, 'lorde, I knowlege that
 I haue greuously synned and fayne wold mende me by thy
 grace; haue mercy apon me for thy bitter passyon'; I shall
 10 gladly receyve hym to merceye. Bot thay þat abyde in her
 evyll, I shall come vn-to hem as a gyaunte that hath three
 thinges: dredefullnesse, strenght, and sharpenes. So shall
 I come to cristen men so dredefull þat they shall nott der sterr
 ayaynste me her leste fynger. I shall come so stronge þat
 15 thay shall be as a g[n]att¹ to-for me and I shall come to hem
 so sharpe that they shall feelee woo here in thys lyffe and woo
 with-oute ende. Amen.

Owr lorde² tellyth seynte Birgitt by exsample that noo
 thing plesyth God so mych as he be loved above al thinges.
 20 The moder of God spekyth to the spowse of Cryste seynte
 Birgitt and seyth: no-thing plesyth God so mych as þat man
 love him above all oper thynges. Loo, I shall telle the by en-
 sample of a hethen woman that knewe ryght not of cristen
 fayth; bot she³ thus by hyr-selfe: 'I knew', she sayth, 'of
 25 what mater I am, and wher-of I come in-to the wombe of my
 moder. I byleve also that it is impossible me to haue body,
 loyntes, and bowelles and wyttes, bot if some had yeve it me.
 And *per*-for ther is some creator and maker that made me so
 fayr a person of mankynde, and wolde nott make me fowle as
 30 wormes and serpentes. Ther-for it semeth to me that pough
 I had mony husbondes, if they all cleped me, I shulde rather
 go att one callyng of my maker than at the callyng of hem all.
 I haue also mony sonnes and dowghteres, yett if I see hem
 haue mete in her hondes and I know þat my maker hungred,
 35 for-soth I wolde take a-way the mete fro my childrens hondes

¹ MS. gatt; *Latin* culex.

² The chapter heading is incorrect, since only 'the moder of God spekyth to the spowse'.

³ *Latin* cogitauit omitted.

fol. 23^b and gladly yeve it to my maker. I haue also mony pos-¹ses-
sions which I dispose at myn owen wyll. Yett if I knew the
wyll of my maker, I wolde full fayne leve myn own wyll and
dispose hem to hys wyrship.'

But see, dowghter, what God dide *with* this hethen woman. ⁵
For-soth, he sende to hyr hys frende, that enformede hir in the
holy fayth. And God him-selfe visett hir herte, as þu mayst
well vnderstonde be þe womans wordes, for when þat man of
God preched to hir þat þer was one God *with-oute*n begynnyng
& ende which is maker of all thinges, she aunswerde: 'It is ¹⁰
well to be beleved, þat he þat made me and all thinges hath no
maker above him. And it is well lyke to be trew þat his lyffe
is euer-lastyng þat myght yif me lyf.'

When this woman herde that the same maker toke man-
kyn[d]e² of a virgyne and preched *with* hys own mowth, she ¹⁵
aunswerde: 'It is well to be-leve of God all vertues werkes.
Bot thu, frende of God, tell me what be tho wordes that come
of my maker? For I wyll leve my own wyll and obey till
him after all the wordes of hys.'

Then, the frende of God preching to hir of the passion, ²⁰
crosse, and resurreccion of him, she aunswerde wyth wepyng
eyn and seyde: 'Blessed be that God that so pacyentely shewed
hys cherite in erth that he had vn-to vs in heuen. þer-for if
I haue loved him fyrste, for he made me, now I am mych mor
bounde to love him, for he shewed me the ryght way and ²⁵
bought me *with* hys holy blode. I am also bounde to serue
him *with* all my myghtes and all my membres, for he bowght
me *with* all hys membres. And forther-mor, I am bounde to
put fro me all myn own will & desyr þat I had to-for to my
godes, possession, children, kynne, & frendes, and only to ³⁰
desyr my maker in his blysse & in that lyf that neuer hath
ende.'

Then sayde the moder of God: loo, doughter, thys woman
gate mony-folde rewarde for hyr love, & so is euery day yeve
rewarde to ychon after that god whyle he lyveth in this ³⁵
world.

¹ c iiij.

² MS. mankyng.

How our lady & seynte Petre kept a woman fro fallying to | synne, by whose [conseil]¹ she changed hir lyf; & of special grace she fell in sekenes, & so was purgett and went to heuen. Cap. xv. fol. 24 a Revelations, Book VI, Chap. 93.

5 The spouse of Cryste seynte Birgitte see in sprite a woman sitting in a rope, whos oo fote a fayr man bar upp, and a virgyn of mervelouse fayrenes bar vp the other fote.

Than our lady apperede and sayde: This lady that þu knoweste is wounde in mony bysenes of the flesh and the worlde, and mervelously she hath be kepte that she fell nott. For she hath hadde often wyll to haue synned, bot neuer place nor tyme. And that made þe prayer of Petre the apostle² of my sonne, whom this woman loved. Some tyme she had tyme & space, bot thoo not wyll; & þat made the lofe of me þat am 15 the moder of God. And þer-for now for hir tyme neghith nye, seynte Petre conceillyth hir to take apon hir some sharpenes in clothinge and werynge, puttynge a-way softe clothing. For he was souerayne apostle; and yette he suffered nakednes, prison, and hunger, all-though he war mighty in heuyn and erth. I also, 20 moder of God, þat passed neuer howr in erth with-owte tribulacion and dysese of herte, consell hir that she be nott ishamed to be meke and to obey the frendes of God.

After this anone saynte Peter the apostle appered and seyde to seynte Birgitte: Thu now, spowse of our lorde God, goo aske 25 of thys woman whom I haue loved and kepte, if she wyll all holy be my doughter.

When seynte Birgitte had asked, & she, consentynge, sayde, 'I wyll, with all myne herte,' seynte Petre aunswerede: I shall purvey for hyr as for my doughter Peronell, and take hir to 30 my kepyng.

Than anon as this lady herde thys, she changed hir lyf. And nott longe after, she fell seke that endured all the tyme of hir lyfe, tyll she was purged and wyth ryg[ht]³ grete deuocyon yaued vp the spritte. For when she come to the ende of hir 35 lyfe, she see seynte Peter arayde lyke a byshop, and seynte Petir þe martyr in habite of freer prechours, for he was of that ordre;⁴ whych both she loved enterly in hyr lyfe.

fol. 24 b

¹ Word omitted; Latin quorum consilio.

² Latin & Filii mei.

³ MS. rygth.

⁴ c iij (foliation should be c v).

And than she sayde openly: what ar these [m]y¹ lordes? When þe ladyes and wymmen that stode abowte hyr asked her what she see, she aunswerede: I see, she seyth, meruelowse thinges. For I see my lordes Petre the apostle arayed pontifically and Petre the martir in habyte of prechowres, 5 whom I haue euer loved and euer hoped in her helpe. And anon, crying: blessed be God. Loo, I come, she paste to owr lorde.

Revela- Owr lorde Ihesu Cryst steryth his spouse to love him, &
tions, telleth hir how lyttell love mony hath to him, & how mych 10
Book I. to the werlde. Cap. xvi.
Chap. 3.

I am thy lorde God, whom þu wyrshyppest. I am he þat by my power bere vp heuen and erth; and it is bor vpp with non oper arch nor pyllers. I am he þat ych day am offered on the auter verray God and man. I am the same that hath 15 chose the. Worship my father. Love me. Obey to my sprite. Do reuerence to my moder, as to thy lady. Wyrship all my sayntes. Kepe the ryght feyth, which he shall tech the that hath felde in himselfe þe stryfe of ij spirites of falsehod and trewth; and be myn helpe he ouer-comyn.² Kepe thow verray 20 mekenes; that is, a man to shew him-selfe sych as he is, and to yeve praysinge to God for hys yifte.

Bot now þer is mony that hateth me. My wordes and dedes they holde bot sory and vanyte; and the auovterer, þe fende, they halse and love. What-euer they do for me, it is with 25 gurching and bytterness. Ne they wold not knowleghe my name, if thei shuld nott be confunded of me. The werlde they love so clerly that they ar nott wery to labor ther-abowte nyght and day; and alway they ar feruent in love þer-of, ther seruice is so plesynge to me as yf a man yave his enmy mony to slee 30 hys own sonne. So doth they þat ȝeveth me a lytell almosse. And they worship me with ther lippes to thentente þat thei may encrese in wordely prosperyte, and abyde in wyrship and fol. 25 a in synne; wher-for her good wyll | is slayne from profetyng in God. 35

Bot if thu wyll love me with all thyne herte and desyre no

¹ MS. any.

² MS. ouer comercomyn; *Latin* deuicit.

thyng bot me, I shall draw the vn-to me by cherite, as the adamaunte draweth to him irn. & I shall sett the in myne arme, that is so stronge þat non may draw it owte, and so myghty that when it is stretched owte, none may bowe it. It is also so swete þat it passeth all swettenes; and it haueth no comparison with dilectaciones of the werlde.

How saynte Birgitte see in gostely vision the dome of a sowle whome the fende accused, and at the laste was holpe by our lady; & how she see all hell and purgatorie & monye oþer mervelles; & how nedefull it is to helpe hem þat be in purgatorie. Cap. xvij.

Revelations,
Book IV.
Chap. 7.

It semed to a person wakyng in prayer and not slepyng, as pough she had see in spirituall vision a palasse of vnspectable gretenes, wher-in wer folke innowmerable, cladde in white and shynyng clothes. And ech of hem semed to haue a propur sete to him-self. In this palyse stode principally a seete of dome, wher-in was as it had byn a sonne; and the bryghtnes that wente fro thet¹ sonne was mor þan may oþer be tolde or vnderstonde, in lenght, depnes, and brede. þer stode also a virgyn nygh þat sete, hauyng a precyouse crown on hir hede. And all þat þer wer seruede the sonne syttyng in þe seete, praysyng him with ympnes and songes.

Then appered þer an Ethiope, ferefull in syght and beryng, as þof he had byn full of envy and gretely an aungered. He cried & sayd: O þu ryghtfull Iuge, deme to me this sowle, & her his werkes; for now hys lyf is nygh at the end. Suffer me þer-fore to punysh the body with the sowle, till they be departede in sunder.

When this was seyde, it semed to me that one stode for þe sete as it had be a knyght armed clenly, and wyse in wordes, & sobre in heryng, þat sayde: | Thu Juge, loo, her ar his goode werkes that he hath do vn-to þis howr.

And anon ther was herde a voyce oute of the sonne syttyng in the seete: her is vices, he sayth, moo then vertues. And it is nott ryghtwosness þat vyce be Ioned to hym þat is souerayn verteu.

¹ Final t inserted above line.

Then aunswerde the Ethiope: *per*-for it is ryghtfull that þis sowle be Ioned to me; for if it haue any vyce in it, so in me is all wykkednes.

The knyght aunswerde: the *mercy* of God foloweth euey person vn-to¹ the laste poynte of hys lyffe, and then-after is 5 the dome. And in this man that we speke of ar yett both sewle & body Ioned togeder, and dyscrecion abydeth in him.

The Ethiope aunswerde: the scriptur sayth, that may nott [li]e:² þu shalt love God above all thynges, and thy neghtbor as thy-self. See þu therfor, þat all the werkes of thys man be 10 do of dred, and nott of love & cherite as they aught. And all the synnes þat he is shryve of, þu shalt fynde hem shrive *with* lytell contricion. And *per*-for he hath deserued hell; for he hath forfett the kyngedome of heuyn. And *per*-for hys synnes ar her open to-for the ryghtwosnes of God. For he gatt yett 15 neuer contricion of goodely cherite for þe synnes that he hath doo.³

The knyght aunswerde; for-soth, he hoped and byleved to gete verray contricion to-fore his deth.

Thu, he sayde, hast gedered all the dedes þat euer he dyd well, 20 and þu knowes all hys wordes and his thoughtes to the helth of his sowle. And all thes, what-euer þay be, may nott be lykened to þat grace had be contricion of the love of God *with* holy fayth and hope, and mych lasse they may nott do a-way all his synnes. For ryghtwyssnes is in God from *with*-owte 25
fol. 26 a begynnyng, that no synner shall enter heuyn þat | hath no *per*-fite contricion. And *per*-for it is vnpossible þat God shuld deme ayanste þe disposicion ordered from *with*-oute begynnyng. Therefore the sowle is to be demed to hell & to be Ioned wyth me in euerlastyng payne. 30

When thes war sayde, the knyght helde his pees and aunswerde nott to his wordes. After thes appered fendes innownerable, lyke vn-to sparkles rynnnyng abowte oute of an hote fyr. And all they criede *with* one vyce sayinge to him þat satt in þe seete as a sonne: we, þay say, knowe that þu arte oo 35 God in iij persones, *with*-oute begynnyng & ende, and ther is non oþer God but þu. Thu arte þat cherite to which is Ioned *mercy* and rightwysnes. þu was in thy-selfe from *with*-oute

¹ MS. vn to & vn to.

² MS. be. See Notes.

³ s cancelled.

begynnynge, hauynge ryght nott lassed ne to lytell in the ne
changeble, as it semyth God *with-owte* þe is right nott, and no
thyng hath Ioy *with-out*e þe. *Per*-for thy cherite made angelles
of non *oper* mater bot of the power of thy godhede. And þu
dedyste as *mercy* sterrede the. Bot after that we ware brente
wyth-in *with* pryde, envye, and couetyse, thy cherite, louynge
ryghtwosnes, keste vs oute of heuen *with* the fyr of our malyce
in-to dyrke and vnspectable depnes that is now called hell. So
dyde þi cherite, than, which shall nott yette be departed from
þe dome of thy rightwysnes, wheder it be after *mercy*e or after
equite. And yett we say mor, if that thinge that thu loveste
to-fore all thinges, the virgyn þat bare the, þat neuer synned,
hadde synned dedely & diede *with-out*e godly contricion, þu
loveste so ryghtwysnes þat hir sowle shuld neuer haue gotte
heven, bot it shuld haue be *with* vs in hell. Ther-for, þu Jugge,
why demeste þu nott this sowll to vs, that we may punysh it
after his werkes?

After thes was herde as it had be þe sown of a trumpe, & | all fol. 26 b
that herde it wer styl. And anon was herde a voyce seyng:
be styl and lysteneth ye, all angelles, sowles, and fendes, what
the moder of God spekyth.

And than anon, the same virgyne apperinge to-fore the seete
of dome and havynge vnder hyr mantell as it had be some
grete pryve thinges, sayde: O O ye enmyse, ye pursue *mercy*
and wyth-owte cherite ye love ryghtwysnes, þof here apper
defaute in goode werkes for which this sowle oweth not to gett
hevyn, yett seeth what I haue vnder my mantell.

And when the virgyn hade openede both the lappys of hyr
mantell, vnder þe one appered one as it had be a lytell church,
wher-in semede to be some men of relygion; and vnder the
oper apperede women and men, frendes of god, religiose and
other. And all thay cried *with* oo voyce saynge: haue *mercy*,
mercyfull lorde.

Than after was kepte silence and the virgyne spake and
seyde: the scriptur seyth, he þat hath *parfyte* fayth may *per*-by
translate mountanes in the worlde. What than may and owe
the voyces of thes do, that had fayth and also *serued* God wyth
cherite? And what shall thoo frendes of God do, whom this
man prayed to pray for him, that he myght be departede from

hell and gette heuen? And he sowght no noder rewarde for his goode werkes bot heuynly thynges, wher all ther teres and prayers may nott or be nott of power to take him and lyfte him vpp so þat he gete godely contricion *with* cherite to-for his deth, and forther-mor I shall adde to my prayers wyth þe 5 prayer of all sayntes that ar in heuyn, whom thys man specyally wyrshipped. Yett than forþermor sayde the virgyn : o o 3e fendes, I commaunde yow by þe power of the Iuge to take kepe fol. 27 a to thes thynges that ye se now | in ryghtwysnes.

Then they all aunswerde as it had been *with* one mowth : we 10 see, thay seyde, that in the worlde a lytell water and a grete ayer peece the ire of God. And so be thy prayer is God pesede vn-to merceye wyth cherite.

After thys was herde a voyce from the sonne, saying : for the prayers of my frendes shall now this man gete goodely contri- 15 cion to-fore his deth, in so mych þat he shall [not]¹ come ine hell; bott he shall be purgett *with* him that sufferith moste grevouse payn in purgatorie. And when the sowle is purgede, he shall haue rewarde in heuen *with* hem þat had fayth & hope in erth *with* ryght litell cheryte. 20

When thes was sayde, the fendes fledde her way. Then- after, it semed vn-to the spowse as if þer had openede a ferefull place and a dyrke wher-in appered a fornace all brennyng *with-in*; and that fyr had not elles to brenne bot fendes and quyke sowlys. And a-bove þat fornace aperede þat sowle whos 25 dome was ryght now to-fore. The feete of the sowle wer festened to the fornace, and the sowle stode vp lyke a person. It stode nott in the hyeste place nor in the loweste, bot as it wer on the syde of the fornace. The shap of the sowle was fereful and mervelowse. The fyre of the fornace semede to 30 come vp by-twix the feete of the sowle, as when water ascendyth vp be pypes. And that fyre ascended vp-on hys hede, and vyolently thryste him to-geder; so mych that the pores stode as vaynes rennyng *with* brennyng fyr. Hys eres semede lyke smythes belowes that mevede all his brayne *with* contynuall 35 blowyng. Hys eyn semede turnede vp so downe and sounke ine as they had be festenede to the bake partye of the hede. fol. 27 b Hys | mowth was open and his tonge drawe owte by his noose

¹ *Latin non.*

th[r]illes¹ and hyngedown to his lyppes. Hys teth wer as irn
 nayles fastenede be his palate. His armes wer so longe that
 they stretched down to his feete. Both his hondes semede to
 haue & to presse to-geder a maner of fatnes with brennyng
 5 pykke. The skynne þat semede upon the sowle semede lyke the
 skynne upon a body, and it was as a linnen cloth al byshede
 wyth fylth; whych cloþe was so colde that yche on that see itt
 tremeld and shoke. And þer come þer-fro as whiter of a soor
 with corrupte blode, and so wykked a styng þat it myght nott be
 10 lykenede to the werste styngke in the werlde. When his tribu-
 lacion was see, ther was herde a voyce of the sowle þat sayde v
 tymes, 'wo, wo, allas, allas,' cryinge with teres and all his
 mygthis.

Fyrst he sayde: alas and woo to me, þat I loved God so litell
 15 for his ryght grete vertues and grace yowe vn-to me. The
 secunde: allas and woo to me, þat I haue nott drede the ryght-
 wysnes of God as I aught. The thirde: allas and wo to me,
 þat I lovede the body and the luste of my synfull flesh. The
 ferte: allas and wo to me, for my wordely ryches & pride.
 20 The vte: allas and woo to me, that euer I see yow, Ludowyke
 and Iohane.

Then sayde the angell to me: I wyll expowne to the this
 vysion. This paleys þat þu haste seen is the lykenes of heuen.
 The multitude of hem that þat wer in the seetes, cladde in white
 25 and shynyng clothes, ar angles and sowles of seyntes. The
 sonne betokenes Criste in his godhede. The woman betokeneth
 the virgyn that bar God. The Ethiope betokeneth the fende
 that accuseth the sowle. The knyght betokenyth the angell
 that telleth the goode werkes of the sowle. The fornace be-
 30 tokenyth hell, þat is so bren-|nyng with-ine, that yf all the fol. 28 a
 werld brynte with all thinges that be þer-in, it wer nott lyke
 the gretenes of that fornace. In this fornace a[r]² herde
 dyuerse voyces, all spekyng ayanste God, and all begynnyng
 her voyces with 'woo and allas', and endyng in lyke wyse. The
 35 sowles appered as persones whos membres ar stretched owte
 with-oute comforth and hath neuer reste. Know þu also þe
 fyre that semed to the in the fornesse brynnyth in euer-
 lastyng derkenes, & the sowles that brynne þer-ine haue nott

¹ MS. thilles.

² MS. as; *Latin* audiuntur.

all one lyke payne. The derkenes that appered abowte the
 fornace ar called *limbus*, & it comyth of the derkenes that ar
 ine the fornes and yett they ar both one place and one hell.
 Who þat euer come ther shall neuer haue dwellyng *with* God.
 Above this derkenes is the gretteste payne of purgatorie that 5
 sowles may suffer. And by-yonde this place is a-noþer place
 wher is lesse payne, that is none oþer bott lake of myghtes ine
 strenght, fayrnes, and such oder: as I telle the by a lykenes,
 as yf ther wer a seke man; and when the sekene and the
 payne wer sesede, he wer lefte so feble þat he had no 10
 strenghtes, tyll he recouerede by litell and litell. The
 thirde place is a-boue, wher is non oþer payne bot desyre of
 comyng to God. And that þu shuldeste the better vnderstonde
 in thy conscience, I telle the by a lykenes, as yf oþer metall wer
 medled *with* gold and brynte in moste hote fyr & shuld so longe 15
 be purgett, tyll the other metallys wer wasted away; and the
 gold abode pur and clene the more that þe oþer metall were
 stronge and thikke, so mych it shuld nede the hottere fyr, tyll
 the golde wer as rennyng water, and all brynnynge. Then the
 master of the werke putteth þe golde in an oþer place, wher it 20
 shall take his trew forme and shappe ine syght and touchyng.
 And after that, he puttyth itt in-to the iij place, wher it is
 fol. 28 b kepte tyll | it be presentede to the ower.

So it is gostely. In the fyrst place above the dyrkenes is the
 greteste payne of purgatorie, wher þu see þe sayde sowle be 25
 purged. Þer is towchyng of fendes. Ther is appere by lykenes
 venemouse wormes & lykenes of wode bestes. Þer is hete and
 cold. Þer is derkenes and confucion þat come of the payn þat
 is in hell. Þer have some sowles lasse payne & some mor, after
 that her synnes wer amended or noght, while tyme the sowle 30
 abode *with* the body. Then the mayster, that is, the ryght-
 wysnes of God, putteth the gold, that is, the sowles,¹ in oþer
 places, wher is not bot defaute of myghtes, ine whych sowles
 shall abyde tyll thay haue refreshing of her frendes or of con-
 tynuell suffrage of holy church. For a sowle, the more helpe 35
 it haue of fryndes, the rather shall it wax stronge & be de-
 lyuered from þat place. After thes, the sowle is bore to the iij
 place, wher is no payne bot desyre of comyng to the presence

¹ MS. þat is.

of God & to his blessed syght. In this place abyde mony, and
ouer-long, *with-out* hem þat had perfyte desyr whyle they
lyved in þe werld to come to þe presence and syght of God.
Know þu also that mony dye in the worlde so ryghtfull and
5 innocently, that anon they come to þe syg[ht]¹ and presence of
God. & some haue so amended her synnes with good werkes,
þat her sowles shall fele no payn. Bot few þer be þat come
nott in the place wher is desyr of comynge to Godde. *Per-for*
all sowles abydyng in thes iij places hath *parte* of the prayers
10 & goode werkes of holy church þat ar do in þe werlde : namle,
of thoo þat thay dyd while thay lived, & of þoo that ar do of
her frendes after her deth. Know þu also þat as synnes ar
monye and dyuerse, so ar peynes mony and dyuerse. *Per-fore* as
the hungorie Ioyeth of mete when it comyth | to his mouth, fol. 29 a
15 and the thiristy of drynke, and as² he þat is hevy is glad of
Ioy, and the nakede of clothinge, and the seke of *commynge* to
his bedde, so sowles Ioy and be *perteneres* of the goode dedes
at ar do for hem in the werlde.

Then sayde the angell forþermor : blessed be he þat in the
20 werld helpeth sowles *with* prayers, goode werkes, and labor of
hys body. For the ryghtwosnes of God may nott lye þat sayth
þat sowles *oper* muste be purged after her deth *with* payne of
purgatorie, or ells rather be lowsed be goode werkes of her
frendes.

25 After thys was herde mony voyces oute of purgatorie, saynge :
O lord Ihesu Cryste, ryghtfull Iugge, sende thy cherite to hem
that gostely haue power in þe werlde ; for then shall we mowe
haue more *parte* than we haue now, of her songe, redyng, and
offrynge.

30 Above thys space fro when this crie was herde, semede as it
had bene a howse in which wer herde mony voyces, sayng :
rewarde be vn-to hem of God þat sende vs helpe in owre
defautes.

In the same howse semede to go forth as it had bene þe
35 springe of a day, and vnder þat day springe apperede a clowde
þat had ryght not of the lyght of the mornetyde. Oute of
which come a grete voyce, saying : O lorde God, yife of thyne
vnspokable power to ych of hem in þe werld an hundreth fold

¹ MS. sygth.

² MS. as inserted above line.

rewarde, that *with* her good dedes lyfte vs vppe in-to the lyght of thy godhede, and in-to þe syght of thy face.

Revelations,
Book IV,
Chap. 8
and
part of
Chap. 9.
fol. 29 b

Then-after tellyth the angell the paynes of the sayde sowle, and seyth:

That sowle whos disposicion þu haste see, & herde his dome, is in the moste grevouse peynes of purgatorie. And that is *per-for*, for it vnder-stondyth nott wheder it shall come to reste after purgacion, or ells be dampned; and this is the ryghtwysnes of God, for he had | conscience¹ and grete discrecion, which he vsede bodely to the worlde and not gostely to his sowle. For he was to necligent and for-yette God to mych, as longe as he lyved. *per-for* his sowle suffreth now brennyng of fyre, and it tremeleth for cold. It is also blynde of darke-nes and dredefull of the horrible syght of fendes. It is deffe of the fendes crie, hungrie & thiresty *with-in-forth*, and all wrapped in confusion *with-owte-forth*. Neuer-the-lasse, God 3affe it oo grace after deth; þat is, þat it shulde nott come to the touchinge of fendes. For he spared and for-3affe grevouse defaults to his cheffe enmyse, only for the wyrship of God; and he made frenship and a-corde *with* his cheffe enmye. Know þu also þat what euer he dyd of good and what euer he by-hyght & 3aff of well gotten riches, & moste the prayers of the frendes of God, lassen and refreshen his payne, after it is determynede in the ryghtwysnes of God. Bott oper goodes þat he yave, þat wer not well I-gotte, profyte þat to-for had hem ryght-fully in possession gostely or bodely, if they be worthy after the disposicion of God.

After this þe angell calde, forþer-more, of the dome of the sayde sowle, & sayde: þu haste herde to-for that for þe prayers of the frendes of God, this man gatt goddely contricion of cherite for his synnes, a litle to-for hys deth; which contricion departed him fro hell. *per-fore* after his deth, the rightwysnes of Gode demede þat he shulde brenne in purgatorie be sexe ages þat he had, from that howr þat he dide fyrst wyttyngly dedely syn, vn-to the tyme þat he repentede fruytefully of godely cherite, bot he gatt helpe from Gode, of the world, or from þe frendes of God. The fyrst age was þat he loved nott God for

¹ MS. cons | conscience.

the deth of his noble body, & for his monye folde tribulaciones,
 þat he sufferede for non oper cause bot for the helth of sowles.
 The secunde age was þat he loved nott his own sowle as a
 cristen mann¹ | aught; nor he thonked not God for his fol. 30 a
 5 baptem, for that he was neper Iewe neper hethenman. The iij
 age was þat he knew well tho thinges that God commaunded,
 and he had full litell wyll to fullfyll hem. The ferte age was
 þat he knew well tho thinges þat God for-bade hem þat wyll
 go to heuen; and bodely he dyde ayaynste hem, nott folowyng
 10 þe prikkyng of his concience, bot his own carnall affeccion.
 The fyfte age was þat he vsede nott grace and confession as
 longed to hym, while he had so longe tyme. The vi age was
 þat he rowght lytell of the bodye of Criste, nott wyllynge ofte
 receyve it, for he wold nott kepe him-selfe fro synne; neper
 15 he had no cherite to receyve the body of Cryst tyll in the ende
 of hys lyfe.

After this appered one as it wer a man right sobre in Revela-
 syght, whos clothes wer white & shynnyng as a prestes tions,
 albe; he was gyrde with a lynnyn gyrdele & a rede stole Book IV,
 20 abowte his necke & vnder hys armes; & he began his Chap. 9
 wordes on this wyse : concluded.

Thu þat sees thes thinges, take kepe, merke, and commende
 to thi mynde tho thinges that þu seest and þat be sayde vn-to
 the. For ye þat be lyvyng in þe werld may not vnderstonde
 25 the power of God and the euerlastyng setting per-of, in the
 same wyse as we that ar wyth hym. For the thynges that ar
 anenste God do in a poynte of tyme, may not be vnderstonde
 ane[n]st² yow, bot with wordes and lykenes after the disposi-
 cion of the world. I am on of hem whom this man that is demede
 30 to purgatorie wyrshipped wyth his ȝiftes in hys lyfe. Þer-fore
 God hath granted me of hys grace þat yf ony man wolde do
 thes thynges þat I tell the, then his sowle myght be translate
 to an hier place, wher it shuld gett his trew | shappe, and fele fol. 30 b
 non oper payne bot as he shulde suffer that had a grete soore,
 35 and all the sorowes ware agoo, and he lay as a man with-oute
 strenght; and yett he shulde Ioye, for as mych as he shulde
 knowe certenly þat he shulde come to lyve.

¹ aught, catchword.

² MS. anest.

Per-fore, as þu herde þe sowle of this man hath criede v
 tymes woo and allas, so say I now to hym v thinges of com-
 forth. The first wo was þat he loved God to lytell. *Per*-fore,
 þat he may be delyuered from this, be þe ȝeue for his sowle
 xxx chalesse, wher-in the blode of God be offered, and God 5
 him-selfe more wyrshipped. The secunde woo was þat he
 drede nott God. *Per*-for, for to do away this, be þe chose xxx
 prestes þat after the dome of the man be deuote, & ych of
 hem sey xxx masses, when they may: ix of marteres, ix of
 confessors, ix of all sayntes, þe xxviij mass of angelles, þe xxix 10
 of oure lady, and the xxx of the holy trinite. And all they
 muste praye ententevously for his sowle, þat the ire of God be
 swaged, and his ryghtwysnes bowed vn-to mercye. The thirde
 wo was for his pride and couetyse. *Per*-fore, to do away thys,
 be þe receyved xxx poor men, whos feete be wesshede with 15
 mekenes, and mete and drynke and mony & clothes be yeve
 vn-to hem, wher-wyth they be comforted; and ych of hem,
 both he þat wasshed, & thay þat ar wash, praye God mekely,
 þat for his mekenes and bytter passion he foryeve this sowle þe
 covetyse and pride þat he hath doo. The ferte woo, for the 20
 lecherye of hys flesh. *Per*-fore, who euer yife a mayden in-to
 a monaster & a wydewe eke, & a mayde in-to trewe wedlok,
 ȝevyng with hem so mych goode as they myght be sufficiently
 founde in mete drynke & cloth; þane shuld God for-ȝeue the
 synne of this sowle that he dyde in his flesh. For thes ar iiij 25
 fol. 31^a lyves þat God | hath commaunded and chose to stonde in thys
 world. The v woo was for he hath doo monye synnes in
 tribulacion of mony other. þat is to say, for he did all hys
 power þat tho tweyn named to-fore shuld come to-geder in
 wedloke, which wer no less nye of kynne to-geder than yf they 30
 hade be both of the nexte kynred; and this mariage he pro-
 cured more for himself than for the realme, and with-owte
 requeste of the pope, ayeynste þe prayseable¹ dispocion of holy
 church. And for his dede, mony wer made martres, þat such
 thinges shuld nott be suffered ayanste God and holy church 35
 and cristen maners.

If any man þat wold do a-way þis synne went to þe pope,
 and seyde: 'a certen man dyde sych a synne' (not expressyng

¹ MS. prayse able.

the person), 'neuer-the-lasse in his ende he repented¹ & gatt absolucion, the synne nott amended. Puttyth to me *per*-fore what pennance 3e wyll, that I may ber; for I am redy to amende þat syn for him.' For-soth, if *per* wer putt to him no
5 mor bot oo pater noster, it shulde be vayleable to þat sowle to the lessyng of his payn in purgatorie.

Wordes of praysyng bytwix our lady & hir son & what
grace our lady getteth to hem that ar in purgatorie and in
the world. Cap. xviii. Revelations,
Book 1,
Chap. 50.

10 Marie spak vn-to hir sonne and sayde: [blessede]² be thy name *with*-outen ende *with* thi godhed, which is *with*-oute begynnyng and *with*-owten ende. In thi godhed ar iij mervel-owse thinges: þat is to say, power, wysdom, & vertue. Thy power is as fyre brynnyng moste hote, to-fore whos face all
15 that is seur and st[r]onge³ is as it were a drie strawe in the fyre. Thy wysdom is as it war the see that for gretenes may nott be drawe owte; which, when it encresyth and ouer-flowyth, it hilleth⁴ | mountaynes and vales. So thy wysdom
20 may nott be comprehended ne full know. How wysely þu haste made man and sett him above all thi creatures in erth! How wysely þu haste disposed birdes in þe ayr and bestes on the erth and fishes in the see, & to ych of hem þu haste 3yve his tyme and ordre! How mervelously þu 3eveste and takest away lyf to and fro all thinges! How wysely þu 3eveste wys-
25 dom to the vnwyse and takeste it away from þe prowde! Thi vertue is grete as it wer þe lyght of the sonne þat shyneth in heuenes and fylleth all erth *with* hys light. So thy vertue fyllyth hie and low thynges, & all thynges. *Per*-fore blessed be þu, my sonne, þat arte my God and lorde.
30 The sonne aunswerde: my moste der moder, thy wordes ar swete to me, for they come owte of thy sowle. Thu arte as the morentyde procedyng *with* clerenes. Þu haste yeve owte þi bemes above all heuenes, and thy lyght and clerenes passeth all angelles. Thu haste draw vn-to þe *with* thi clerenes þat
35 verray sonne þat is my godhed, so mych þat the sonne of my godhed, commyng in-to the, hath festened it-selfe in the. Of

¹ MS. repented.

³ MS. stonge; *Latin* forte.

² *Latin* Benedictum.

⁴ d ij.

whose hete þu arte warmed *with my cherite* above all; of whos
 bryghtnes þu arte lyghtned above all *oper wyth my wysdom*;
 and the derkenes of erth ar drive awaye, and all hevenes ar
 lyghtened be the. I sey in my trowth þat thi purenes, which
 plesed me above all angelles, drowgh my godhed in-to the, that
 thou shuldeste be enflamed *with the hete of the holy goste*,
 wherby þu closdeste in thy wombe verray god and man; wher
 throwe man is lyghtned, and angelles gladed. Per-fore blessed
 be þu of thy blessed son. And per shall no petition be þat þu
 fol. 32a askes of me, bot þat it | shall be herde. And all that aske
 mercye *with wyll to amende* be the, they shall haue grace; for
 as hete procedyth fro the sonne, ryght so be the all mercye
 shall be yove. For þu arte as a well moste plenteous, oute of
 which mercye floweth vn-to wrechis.

The moder aunswerde to her son: all verteu and glorie be
 to the, my sonne þat arte my God; & my mercye and all
 godenesse þat I haue is of the. Þu arte as a sede þat was
 nott sawe, and ȝit it ȝawe of it-self a hondreth fold and a thou-
 sande fold fruite. For of the procedyth all mercye, which, for
 it is vnnowmerable and vnspekable, it may well be lykened in
 the noumbre of an hondreth, in whych is notted perfeccion;
 for of the is all p[er]feccion¹ and profett.

The sonne aunswerd to his moder: verely, moder, þu
 lykenest me well to a sede þat was nott sawe and yett it grewe,
 for I come in-to the wyth my godhed, and my manhode was
 nott sowe be eny medelyng of man. And ȝett it grew in the;
 wher-of mercye floweth vn-to all. Per-fore þu saydeste well.
 And now, per-for, for as mych as þu draweste mercye of me be
 the moste swete wordes of thy mowth, aske what þu wylte,
 and it shall be yove vn-to þe.

The moder aunswerd: my sonne, for I haue gote mercye of
 the, per-for I aske mercye and helpe to wrechis. For per ar
 iiij places. Þe fyrst is hevyn, wher ar angelles and holy
 sowles; and they nede no thyng bot the, whom they haue,
 and in the they haue all goodenes. The secunde place is hell;
 and they þat dwell per ar fyllede *with malyce* and excluded
 from all mercy; and per-fore per may be ryght nott of gode,
 noþer enter vn-to hem. The iiij place is purgatorie; and they

¹ MS. *profeccion*.

þat ar þer hath nede of iij folde mercye, fur they ar tormented
in iij wyses. They ar trowbled in her heryng, for they here
nott bot sorowes & paynes & ¹ | wrechednes. Thei ar tor- fol. 32 b
mented in her syght, for they see ryg[ht] ² nocht bot her
5 wrechednes. They ar tormented in her towchyng, [for they] ³
fele flaumes of fyre vnsuffereble and of grevouse payne. My
lorde and my son, 3eve hem thy mercye, for my prayers.

The sonne aunswerde : full gladely, moder, for þe I shall yeve
hem iij folde mercy. First, her herynge shall be relesed ; her
10 syght shall be esed ; and þe payne of felynge shal be more soft
& esy ; and mor-ouer, from this tyme furth who euer be in þe
gretteste payn of purgatorie shall come to the medell payn.
And pay þat ar in þe medle payn shall come to the leste. And
tho thatt ar in the leste payn shall passe in-to blysse.

15 The moder aunswerde : praysyng & worship be to the, my
lorde. And then she sayde forþer : the ferte place is the world ;
and the dwellers þer-in haue nede of iij thinges. Fyrst, con-
tricion for her synnes ; secunde, satisfaccion ; thirde, strenght
to do goode dedes.

20 The sonne aunswerde : who þat euer call apon thy name &
hath hope in the, with purpose to amend that he hath do amysse,
thes iij thinges shall be yove him & the kyngdom of heuyn
þer-to. For þer is so mych swetenes to me in thy wordes þat
I may not denye þat þu askes. For þu wyll no thing bot þat
25 þat I wyll. For þu arte as a flawme bryght brynnyng, wherby
candels quenched ar lyghtned. And þ[o] ⁴ þat ar not well
brynnyng ar amended. Ryght so of þi charite, þat ascended
in-to myn herte and drowgh me vn-to the, they þat ar dede in
synne shall be arered to lyfe and tho þat ar leuke warme, as is
30 blak smok, shall be made stronge in my cherite.

How our lorde lykneþ our lady to a flour þat sprong in
a vale and grew vppe above mountaynes. Cap. xix.

The moder of God spake vn-to hyr sonne : blessed | be thy
name, my sonne Ihesu Criste. Wyrship be to thy manhode
35 above all thynges made. Glorifie be to thi godhod a-bove all
thinges, whych is with thy manhod oo God.

¹ d iij.

² MS. rygth.

³ Latin quia sentiunt.

⁴ MS. þu ; Latin & inaccensa conualescunt.

The sonne aunswerd: my moder, þu arte lyke to a flour þat grew in a vale, a-bowte which vale wer v high mountaynes. And þat flour grew oute of iij rootes, with a ryght shafte þat had no knottes. This flowre had v leues full of all swettenes. And this vale grew vp with this flour above thes v mountayns, and the leues of the flour sprede hem abroad above all the hyghnes of heuyn and above all the quores of angels. My loved moder, þu arte þat vale, for thy mekenes þe which þu haddeste a-fore all oþer. This vale passed v mountaynes. The fyrst mountayne was Moyses, that is called a mountayne for power. For he hadde so grete power in the lawe apon peple, as if he had hade hem closed in his fyste. Bott thu closed in thy wombe the lorde of all lawes; þer-for þu arte hyer than that mountayne. The ij mountayne was Hely, which was so holy, þat wyth body and sowle he was take vp in-to an holy place. Bot thu, my moste der moder, thy sowle was take vppe above all queres of angeles, vn-to the trone of God; and þer is thy moste clene bodye with thy sowle. Perfore þu art hier þan Hely. The iij mountayn was the high strenght of Sampson, þat he had above all men. zett þe fende dyceyved him thro his slyght. Bot þu ouer-come the fende with thy strenght; þerfore þu arte stronger than Sampson. The iiij mountayn was Daudid, þat was a man after myn¹ | herte and wyll; and zett he fell in-to synne. Bot thu, my moder, foloweste all my wyll and synneste neuer. The v mountayn was Salamon, that was full of wysdom; and zett he was fonned. Bot þu, my moder, was full of all wysdom and þu wer neuer no foole ne deceyved; þer-for þu art hier than Salamon. The flour all-so spronge owte of iij rotes. For þu had iij thinges fro thy zonge age: that is, obedyence, cherite, and godely vnderstandyng. Out of iij rotes grew a shafte moste ryght with-out any knott: that is to say, thy wyll þat neuer was bowed bot after my wyll. This flour had also v leues that grew above all quers of angelles. For-soth, my moder, þu arte þe flour of these v leues. The fyrst leue is thin honeste, in so mych þat myn angelles þat ar honeste to-for me, beholdyng thy honeste, see it be above hem and mor excellent than her honeste and holynes. Therfor þu arte hyer than angeles. The secunde lefe is thy mercy, þat

¹ d iij.

was so mych that when þu see þe wrechidnes of all sowles, thu had compassion apon hem. In my deth þu sufferest most payn. Angelles ar full of mercye, 3ett they suffre neuer sorow ; bot þu, moste pitfull moder, had mercy on wrechis when thu
5 felst all sorow of my deth. And for mercy þu woldest rather suffer sorowe than be exempt þer-from. Þer-fore thi mercy passeth the mercy of all angelles. The iij leve is thy myldenes. Angelles ar myld and wyll gode to all. Bot þu, my moder dere, to-fore thy deth had in thi body and sowle a wyll as a
10 angell, and dyd good vn-to all ; and yett þu denyeste non þat askyth resonably to his profett. And þer-for thy myldenes is more excellent than angelles. The iiij^{te} leve is thy fayrenes. For angelles beholdes ych oþers | fayrenes and they mervell þe fol. 34 a
fayrenes of sowles and bodies ; bot they see the fayrenes of thy
15 sowle above all thinges made, and the honeste of thy body passe all men or wymmen þat euer wer. And so thy fayrenes passed all angelles and all thinges made. The v leve was thy goodly delectacion, be which no thinge delyted the bot God. Þer is no thing þat delyteth angelles bot God, and ych on of hem feleth
20 his delyte in him-selfe. Bot when they see in the thy delyte vn-to God, it semed to hem in her conscience þat her own delyte brente in hem, as it had be a lyght in goddely cherite. Bot thei see thi delyte in God, as it had bene a fyr most hot, brynnyng with most fervente flaume, and so hie þat it neyght
25 vn-to my godhed. And ther-fore, moste swete moder, thy goodely delectacion brynte hote above all queres of angelles. This flour þat had thes v leves, þat is to sey, honeste, mercye, myldenes, fayrenes, and souerayn delyte, was full of all swettnes. For who þat wyll taste swettnes, he moste negh
30 vn-to swettnes & receyve it in-to him-selfe. And so did þu, my good moder. For þu were so swete to my fader þat he receyved þe all in-to his spirite, and thy swettnes plesed him above all. A flowr also beryth a seede of he[t]e¹ and verteu of the sonne, wher-of groweth fruyte. Bot blessedde be þat
35 sonne þat is my godhed, that toke manhode of thy madynly bowelles. For lik as sede, wher-euer it is sowe, bryngeth furth sych flowres as the seede is, ryght so my membres wer lyk vn-to thy membres in forme & in face. 3ett I was a man, & þu

¹ MS. hede; *Latin ex calore.*

a virgyn woman. This vale was heved above all mountaynes
with his flowr, when thi bodye was heved above all queres of
fol. 34 b *angelles with thy*¹ | *moste holy sowle.*

Revela- Our lady prayeth þat thes revelaciones mote be roten in
tions, mennys hertes and spred o-brode in the werld; and how 5
Book I, our lorde prayseth owr lady and graunteth hir askyng, and
Chap. 52. byddyth þat thes be² bore to the pope & to oper prelates.
Cap. xx.

The blessed virgyn Marie spake vn-to hir sonne and seyde:
blessed be þu, my sonne and my God, & lorde of angels and 10
kyng of blys. I praye þe þat þe wordes þat þu hast spoke be
roted in the hertes of thy frendis; and so sykyrly that they
mote cleve in her myndes as the glewe whyt the which the
shippe of Noe was glued, which neuer tempestes nor wyndes
myght lowse a-sonder. Thy wordes mot also be spred in the 15
world as branches and flowres moste swete, whos swete smell
spredeth far o-brode. They mott also be fruytefull and swete
as the date, whos swetenes delyteth mych mannes lyffe.

The sonne awnswerd: blessed be þu, my moste dere moder.
Gabriell myn angell sayde vn-to the, 'Blessed be þu, Marie, 20
to-fore all women,' and I bere the wyttnes þat thu art blessed
and moste holy above all queres of angelles. Thu arte as a
flowr in a garthen wher, þought mony swete flowres stonde
abowte, zett it passyth all in swetenes, feyrenes, and verteu.
Thes flowres are all þe chosen from Adam to the ende of the 25
world, which wer planted in the garden of the werld and haue
shyned and flowred with dyuerse verteus. Bot amongeste all
þat euer war or shall be, þu wer moste excellent in swete smell
of gode lyvyng and mekenes, and yn fayrenes of moste accept-
fol. 35 a able virgynyte, & in verteu | of abstynence. For I ber the 30
wyttenes þat þu wer in my passyon more than martyr. In
thyn abstynence þu arte more than any confessore. In mercye
and goodenes þu arte more than a angell. Per-fore, for the my
wordes shal be roted as in moste stronge [glewe]³ in the hertes
of my frendes; they shall sprede o-brode as flowres smellyng 35
most swete; and they shall sauer as a date alther swettyste.

Then sayde our lorde to his spouse, seynt Birgitt: sey to my

¹ d v.

² Poorly written bor erased.

³ Latin bitumen fortissimum.

frende, thy fader, hos herte is after myn herte, þat he expounde
 dylygently thes wordes þat ar wryte; and that he take hem to
 the archebysshope and afterwarde to an oper bysshoppe, and
 when they ar wysely enformed, then þat he sende hem to the
 5 thirde bysshoppe. Say also to him on my be-halffe: I am þi
 maker and the raunsoner of sowles. I am he whom thu loveste
 to-fore all oper thinges. Be-hold and see þat the sowles which
 I bowght with my blode ar as it wer þe sowles of hem þat
 knew nott God. And they ar take prisoneres of the fende so
 10 horribly þat he punyshet hem in all membres, as it were in a
 streyte press. Þer-fore if my woundes sauour þe in thyn herte,
 if þu sett ought be my scorgyng and by my sorowes, shew in
 thyn werkes how mych þu loveste me; and make my wordes
 that I haue spoke with myn own mowth to come in open, and
 15 bere hem thy-self vn-to þe hede of the church. For I shall
 geve the my sprite þat wher-euer is eny debate by-twix tweyn,
 thu shalt mow make hem acorded in my name by þe verteu
 þat is geve the, yf they 3iffe fayth and credence to my wordes.
 And for the more obydence of my wordes, þu shalt ber to the
 20 byshopes the wyttnes of hem | to whom my wordes sauour and fol. 35b
 delyte. For my wordes ar as it war fatt grece or talowe þat
 melteth so mych þe sonner as a man hath with ine him more
 kyndely hete; for wher is no kyndely hete a man casteth oute
 sych fattnes and receyveth it nott in-to his stomak. So ar my
 25 wordes. For þe mor feruent a man in his cherite that eteth
 and choweth hem, þe more fatt he waxeth in swetenes of
 heuenly Ioy and inwarde love, and the more he brennyth in
 my love. Bot they to whom my wordes plesse nott, haue as it
 wer fattnes in her mouth which they taste, and anon they
 30 caste it owt & trede it vnder her fote. So my wordes are dis-
 pised of some, for the swettnes of spirituall thinges sauour hem
 nott. The prince of the londe whom I haue chose in-to my
 membre and made verely myn shall helpe the manfully; and he
 shall geve the thin necessities for the way of well gote goodes.

35 An angell tellyth seynt Birgitt a difference by-twyx þe Revela-
 good spirite and the evell; and how a man shall do þat is tions,
 combered with þe evyll spirite. Ca. xxj. Book I,
 Chap. 54.

An angell spake vn-to the spouse of Cryst seynt Birgitt and

seyd: *per* ar ij spirites, on vnmade and a-no~~per~~ made.¹ The spirite vnmade hath iiij thinges: Fyrst, he is hote, secunde, he is swete; thirde, he is clene. He is hote, for he makyth hote not with eny thyng made, bot of him-self; for he is, with the fader and the sonne, maker of all thinges and 5 all myghty; and than maketh he hote when the sowll brennyth all to the love of God. He is swete, when ryght noght is swete ne plesyth *pe* sowle bott God allon and the
 fol. 36^a mynde on hys werkes. He is clene, so *pat* | [*noo*]² synne may be founde in hym nor nothinge fowle, corrupt, nor changeable. 10 He makyth hote, nott as materiall fyre, nore as the visible sonne, *pat* melteth thinges; bot his hete is the inwarde bornyng love of the sowle and a desyre fullfyllinge and swelowynge the sowle in-to God. He is also swete to the sowle nott as desirable welth, luste, or any sych wordely thinge; bot that 15 swettnes of the sprete is vnlykely to all temperall swettnes and the vnthinkable to all hem that neuer sauered it. Third, *pat* spirite is so clene as the bemes of the sonne, wher-in may be founde no spott.

The secunde spirett, *pat* is, a spirite made, hath also iiij 20 thinges: for he is brennyng, he is bytter, and he is vnclene. Fyrst, he is brynnyng and wastyng as fyr. For *pe* sowle *pat* he hath in possessyon, he brennyth all wyth the fyre of lecherye and of wyked desyr; so that *pe* sowle may ryght nojt think ne desyr bot the fullfyll[ng]³ *per*-of; so mych, *pat* some tyme tem- 25 perall lyfe and all worshipp and comfort is loste *per*-by. Secund, he is bitter as the gall; for he enflaumeth the sowle *with* his delectacion, *pat* *pe* loyes *pat* ar to come seme to hem right nought, and endeles goodes seme to him folye; and all thynges *pat* ar of God and that he oweth to do to God ar bitter to him and 30 abhorable, as if it wer a vomyte or gall. Thirde, he is vnclene; for he maketh the sowle so vile & redy to syn *pat* he is ashamed of no synne, ne he shulde leve noo synne, bot if he dred mor shame of man then of God. And this spirite is brynnyng as fyre; for he is brynnyng in him-selfe vn-to wykednes & so 35 brynneth *oper with* him. And he is bytter; for all goode is
 fol. 36^b bitter to him, and he makyth *oper bytter with* him. And he |

¹ MS. vn [made] cancelled.² Latin nullum.³ MS. fully filly. See Notes.

is unclene ; for he delyte[t]h ¹ him in vnclenes, and he sekynth to haue oper lyke to him.

Bot now þu myght aske & say to me : art nott þu a spirite made as he is ? Why arte þu þer-for [nott] ² sych on as he is ?
 5 I vnsver : for-soth, I am made of the same God þat he is ; for þer is bot on God, fader and sonne and holy goste, and they ar not iij Goddes bott on God. And we both wer well made and to a good ende, for God made neuer ryght noght bot goode.
 Bot I am as a sterr, for I stode in the goodenes and cherite of
 10 God, where-in I was made ; and he is as a ded coole, for he wente from the cherite of God. þer-fore as a sterr is not with-outen bryghtnes and shynnyng, and a coole is nott with-out blakenes ; so a good angell, þat is, a sterr, is neuer with-oute lyghtnes, þat is to say, the holy goste. For all þat he hath he
 15 has of God, þat is, fader and sonne & holy goste, by hos love he is hote and by hos shynnyng he is bryght. And to him he cleueth besyly and conformeth him to his wyll, and for he wyll neuer any thinges bot as God wyll ; & þer-for he is hote and clene. Bot the devell is so fowle blak coole and mor fowll then
 20 all creatures. For as [he] was mor fayr þan oper, so muste he be fowler þen oper ; for he was contrarie to his maker. And as the angell of God shyneth with-oute sesyng by the lyght of God & brynneth in the lyght of his cherite, ryght so þe fend brynneth and is aungwesshed in hys malyce. & as his malice
 25 may neuer be fylled, so þe goodenes of þe spirite of God and the grace of God ar vn-spekable ; for þer is non so rotted with the fende bott that the goode spirite some tyme vysetes and stirreth his herte. So is þer also non so goode in erth bot þat fol. 37 a
 þe fende is besy gladely to toch him with temptacion. For þer
 30 ar many good and ryghtfull þat ar tempted of the fende be þe suffrance of God. Bot þat is not for her harme, bot to þe more glorie. For þe sonne of Godd, þat is on in godhed with the fader and the holy goste, was tempted in his manhod. How mych rather his chosen muste be tempted to her more reward.
 35 þer ar also many goode folke þat some tyme fall in-to synne ; and her conscience is derked be falsehed of the fende ; bot by verteu of the holy goste, they rise mor myghtly and stonde more strongely. Neuer-the-lesse, þer is non bott he vnder-

¹ MS. delyteh.

² Latin non.

stondeth in his conscience wheper the suggestyon of the fende leede to the fylth of synne or to goode, if he wyll besyly thinke and examyn it. *Per*-fore, þu spowse of my lorde, haste nott for to dowte of the spirite of thy thoughtes, wheper it be good or evyll ; for thy conscience telleth the which thynges ar to be 5 lefte and which to be do. Bot what shall he do *with* whom the fende is full ? For þe goode spirite may nott enter in him, for he is full of the evyll spirite. iij thinges aweth he to do. Fyrst, that he haue pure and hole confessyon of hys synnes which, þof it may not be a-non in a contrite¹ herte for herdenes of 10 herte, 3ett for that confessyon þe fende yeveth stede to the good spirite and a maner of sesyng and skyping away. Secunde, he muste haue mekenes, þat he purpose to amende the synnes which he hath don. Thrid, to thentent þat he gett
fol. 37 b ayayn þe good | sprite, he oweth to praye God *with* meke prayer 15 and to be contrite for his synnes þat he hath do *with* verrey cherite. For cherite to God fleeth the devell ; for he had leuer die an hundreth tymes þan a man shuld yeve the leste goode of cherite to his God, so envyous and malyceus he is.

After this spake þe blessed virgyn our lady to the spowse of 20 Cryste seynte Birgitt and seyde : thu new spowse of my sonne, cloth þe in his clothes and sett thin owch on thy breste ; þat is, þe passion of my sonne.

Seynt Birgitte aunswerd : my lady, sett thu þat owch on my breste.

25

Our lady seyde : þat wyll I doo. For-soth, I wyll telle the how my sonne was disposed and why he was so fervently desyred of holy faders. For he stode as a man be-twyx two cytes ; þat is, heuen & hell. Oute of the fyrst cite cried a woyse to him & sayde : ' þu man þat stondeste in myde way 30 between the cites, þu art a wyse man and can be-war of perelles þat fall. þu arte stronge to suffer herde thinges þat þe betyde ; and þu art myghty herted, for þu didest right noght.² We haue desyred the and abydes the. *Per*-fore open our zate, for oure enmyse besege it þat it be nott opened.' Oute of the 35 secunde cite was herde a voyce, saying : ' Thu man moste manfull and stronge, here our querell and weylyng. We sytt in

¹ MS. an vncontrite ; *Latin* contrito corde.

² *Latin* adds quia nihil times.

derkenes and we suffer hungur and thruste vnsufferable. *per-*
fore be-hold our wrechednes and our wreched pouerte. For
we ar smyte as gresse þat is smyte with a syth ; and we ar
dried from all goode, and all our strenght fayleth. Come to vs
5 and save vs ; for the onely we haue abyde, and the we hope to
be our delyverer. Come and louse our pouerte and turne our
weyling in- | to Ioy. Be þu our helpe and our helth. O moste fol. 38 a
worthi and blessed body þat was bore of a pure virgyn, come.
Those ij voyces herde my sonne oute of ij cites, heuen and hell ;
10 and *per*-fore he was moved with mercy ; and by his moste
bitter passyon and zeyving oute of his blod, he opned the yate
of hell. Thes thinges, my dowghter, thinke þu ; and haue hem
all way to-fore thyn eyn.

After ovr lady hade sende mony reuelaciones to a kyng, Revela-
tions,
Book VIII,
Chap. 48.
15 at laste she sente hym on and seyde þat it shuld be þe last
letter that shuld be sente him. Bott in this reuelacion
folowyng, our lady spekyth azayne to þe same kyng and
declareth her fyrst sayng, & enformeth seynt Birgitt why
þe wordes of God ar spok so derkely þat they may haue
20 dyuerse vnderstandynges. Here is also shewed þe blessed
trinite vnder lykenes of a pulpit ; & of iij bemes of iij
dyuers colores ; & of þe dome of iij kynges, of which on
was olyve, ane oper was in hell, & þe thirde in purgatorie.
Cap. xxij.

25 The moder of God speketh to þe¹ spowse and seth : dough-
ter, I told the to-for þat that shuld be my laste letter þat
shulde be sente to the kynge, my frend ; that is to be vnder-
stonde of tho thinges that towches his syngler person and myn.
For if a man herde a profetable thinge song þat longed to his
30 frende, & he sat & ² herde itt for to tell it to him, wheþer it
wer a songe of myrth or a letter of holsome blamyng, both he
þat endited it & he þat soung it were worthy reward. Ryght
so þe ryghtwysnes of God, demyng in evennesse and Iustifyng
in merce, wyll synge ryghtwysnes and mercy. And *per*-fore
35 who euer wyll heer, heer he. For | it is no letter of blamyng, fol. 38 b
bot a song of ryghtwosnes & cherite. Some tyme when a letter
was sent one, it contened warnyng and blamyng ; for it blamed

¹ MS. e inserted above line.

² MS. sat & inserted above line.

vnkyndenes of benefetez and warnde and stirred to conuersion and amendinge of maneres. Bot now þe ryghtwysnes of God syngeth a feyre songe, þat longeth vn-to all ho euer here it, beleve it, & receyve it in werkynge, he shall fynde fruyte of helth and fruyte of endeles lyffe. 5

Bot þu myght aske why þe wordes of God ar sayde so derkely þat they may be dyuersely vnderstounde & some tyme thay ar oper-wyse vnderstounde of God and oper while of men. I aunswer: God is like to a man þat makyth brynnynge wyne. For this man hath mony pypes, some goynge vpp and some 10 don, by which the wyne rynneth now vp & now down be wyrkyng of the hete of the fyre tyll it be made perfyte. Ryght so doth God in his wordes, for some tyme he goth vppe be ryghtwysnes, and some tyme he comyth down be mercye; as it is shewed in kynge Ysache, to whom, I say, þe profett seyde of 15 ryghtwysnes þat he shuld dye, and yet afterwarde mercye addyd to him mony ȝeres to lyve. Some tyme also God comyth down be simple shewynge of wordes be bodely expressynge, bot he goth vp ayayn be spirituall vnderstondynge; as it was in Dauid, to whom mony thynges wer seyde vnder the name of 20 Salamon which wer vnderstonde & fullfylled in þe sonne of God. Some tyme also God spekes of thinges to come as it wer of thinges paste, and towcheth both thinges presente and thinges to com; for all thynges, both present, paste, and to come, ar
fol. 89^a in God as oo poynt. And þu owe not to mervell þof God speke 25 in dyuerse wyse, for it is do for iiij causes. Fyrst, þat God shuld shew his grete mercye, þat no man herynge þe rightwysnes of God shulde dispeyr of his mercye. For when a man chongeth þe wyll of synne, þen Gode chaunges þe strettenes of hys sentence. The secunde cause is þat they þat yeve fayth to 30 the ryghtwysnes and to the behestes of God shulde be crowned & rewardede þe more largely for fayth and abydyng. The third cause is for if the counsell of God wer know in certen tyme, some shuld be gretely trobled be-fore, knowyng of contrarie cases, and oper for werynes shuld sesse of her feruour and 35 desyre. And þer-for when I write any wordes to ony, it is nott expressed to the in þe conclusion wheþer tho wordes shall be receyved & be beleved with effecte of him or noo. Ne it is declared to the wheþer he shall beleve and fullfyl the wordes

ine dede or no, for it is nott lefull to the to know it. The iij cause is *pat* non shulde presume bodely to discusse *pe* wordes of God, for he makyth him lowe *pat* is hyght, and of ane one he makyth a secunde. The fourte cause is *pat* he *pat* sekyth occasion to departe from God may fynde itt, and thay that be fowle be mor fowle, and tho goode be made mor know.

After this, *pe* sonne of God spake to saynte Birgitt and seyde : yf a man spake be a pype *pat* hade iij howles, and seyde
 10 to the herrer, *pu* shall neuer her my voyce be thys hole, he war not to blame *þof* he spake afterwarde be the ij other hooles. So it is now in our spech ; for *þough* the virgyn my moder sayde *pat* shuld be *pe* laste letter to be sent to *pe* kynge, *pat* is to be vnderstond | of his person. Bot now I God, *pat* am in the fol. 39 b
 15 moder and moder in me, sende my messynger to the kynge, als well for hem *pat* ar now present olyve as for hem *pat* ar nott yett borne. For ryghtwysnes and merceye ar in God endelesse, for eternally this ryghtwysnes was in God, *pat* whill God was to-fore Lucyfer full of wysdom of gudenes and of power. He
 20 wold *pat* mony shuld be *pertyneres* of his godenes. And *þer*-fore he made angelles ; of which some, beholdyng here feyrenes, desyred to be above God. & *þer*-for they fell and ar made vnder *pe* feete of God wykked fendes. And yett in hem God in a maner hath mercy ; for when the fende by the ryghtwysnes
 25 and suffraunce of God fullfylleth the evell *pat* he desyrith, he is as it wer in a maner comforted of the prosperyte of his malice. Nott at the payne of the fende is lessned *þer*-bye ; bot as a seeke man that hath an enmye moste stronge is comforted be *pe* herynge of his deth, *þof* the peyne of his sekenes be nott
 30 lessned be that heryng, ryght so the fende of Envye, wher-in he is hote brynnyng, Ioyeth and is glad when God doth ryghtwysnes ayenst men ; for the thruste of his malyce is in maner refresshed and esed. Bot after *pe* *precypitacion* of the fendes God, seyng lake ine his oost, made man, *pat* he shuld obey to
 35 his *preceptes* and brynge forth fruyte, tyll as many men and women were ascended in-to heuen as angelles fell owte of heuen. *þer*-for man was made *perfyte* ; which, when he had take *pe* comaundement of lyf, he toke no hede to Gode ne to his worship. Bot consentyng to the suggestyon of the fende, he

fol. 40^a trespassed, sayng, 'Ete we of the tree of lyffe, and we shall¹ | know
all thynges goode and evell'. Th[u]s² Adam and Eue wold nott
herme to God, as the fende; no^{per} they wold be above God, bot
they wold be wyse as God. And the[y]³ fell, bot not as the fende;
for the feende hadd envye to God, and hys wrechednes shall neuer⁵
have ende. Bot man wold o^{per} than God wolde he shuld wyll,
and ^{per}-fore he deserued and suffered rightwysnes *with* mercye.
Than felt they ryghtwosnesse when⁴ they had nakednes for
clothyng of glorie and hunger for plente, styrryng of the flesh
for virginite, drede for seekernesse, and labor for reste. Bot 10
anon they gate mercye: ^{pat} is to say, clothyng e a^{zan}ste naked-
nes, mete a^{yan}ste hunger, sykernes of commyng to-geder for
encresyng⁵ of man-kynde. For-soth, Adam was of moste
honeste lyffe, in that he had neuer wyf bot Eue, ne o^{per} woman
bot hyr allon. Allso God hath shewed rightwysnes and mercy 15
in bestes, for God hath made iij worthy thynges: fyrst, angelles
^{pat} hath sprete bot no bodye; secunde, manne ^{pat} hath sowle
and body; thirde, bestes ^{pat} hath body bot noo sowles as man
hath. ^{per}-fore angell, because he is a spirit, he clevech con-
tynually to God and nedeth no mannes helpe. Bot man, for 20
he is flesh, may not cleve contynually to God, tyll ^{pe} dedely
bodye be departed from the sowle. And ^{per}-for, ^{pat} man may
lyfe, God hath made to his helpe vnresenable bestes to obeye
and *serue* to his better. And in thes vnresenable bestes God
hath grete mercye, for they haue no shame of her membres, 25
nor sorow of deth tyll it come. And they ar content wyth
simple lyvelod. Also after the flode of Noe was paste, God
dyd ryghtwosnes *with* mercye. For God myght haue browght
well ye peple of Isracell in-to the lond of beheste in shorte
fol. 40^b tyme. Bot it | was ryght that the vesselles ^{pat} myght hold 30
beste drynk shuld fyrst be *preued* and purged and after-ward
halowed. To whom allso God dyd grete mercy, for by ^{pe}
prayer of one manne, ^{pat} was Moyses, her synne was done
away & ^{pe} grace of God *zeff*. On the same wyse, after myne
Incarnacion, ryghtwysnes is neuer used with-owt mercy ne 35
mercy with-oute ryghtwysnes.

¹ know all *catchword*.² MS. thes; *Latin* scilicet.³ MS. ther; *Latin* ceciderunt.⁴ MS. when when.⁵ MS. encre syng.

Then sewed *per* a voyce on hie, sayng: O moder of mercy, moder of endeles kyng, purchase þu *mercy*; for to the ar comen thoo *prayers* and teres of thy *seruant*, the kyng. We know well þat right is þat his synnes be punyshed, bot gett þu
5 *mercy* þat he be conuerted & do pennaunce and wyrship to God.

Then aunswerdoure lorde Ihesu Cryst and sayde: *per* is iiij fold rightwysnes in God. The fyrst is þat he þat is made and is endelesse be worshiped above all thinges; for of him and in him ar all thinges lyve, and haue her beyng. The secunde
10 rightwysnes is þat to him þat euer was and is and was temperally bore, in tyme afore ordened, be do *seruice* of all; & for þat he be loved in all clannesse. The thirde rightwysnes is that he þat of himselfe may not suffer bot of hys manhode was made able to suffer; and in the dedelynesse þat he toke hath
15 deserued to man vndedlenesse, be desyred to man above all thinges þat may be desyred or ar to be desyred. The fourte rightwysnes is þat they þat ar vnstable do seeke verrey stablenes, and they thar in de[r]kenes¹ desir lyght, þat is, the holy goste, askyng his helpe with contricion and verrey mekenes.
20 Bot of this kyng, þe *seruante* of my moder, for whom *mercy* is now asked, rightwysnes seyth þat his tyme is nott | sufficiante fol. 41 a to purge worthely, as rightwysnes askyth, the synnes that he hath doo ayenste þe *mercy* of God, ne his body myght nott suffer the payn þat he hath deserued for his synnes.
25 Neuerthelesse þe *mercy* of the moder of God hath deserued and gatt *mercy* for the same, hir *seruant*, þat he shall her what he hath doo and how he may amende him, yf he wyll in happes be compuncte and conuerted.

Then anon, sayth seynte Birgitt, I see in heven a howse of
30 mervelouse fayrenes and grettenes. And in þat howse was a pulpite, and in the pulpite a booke. And I see ij stondynge to-for the pulpite; þat is to say, an angell and the feende.

Of which þe on, þat is, the feende, spake and seyde: my name, he sayth, is Waylleway.² For this angell & I folow oo
35 thing þat is desirable to vs; for we see þe lorde moste myghty purposeth to byld a grete thing. And *per-for* we labour; the angell to perfeccion of the thinge, and I to destruccion of þe same. Bot it happith þat when þat desirable

¹ MS. dekenes; *Latin* tenebris.

² *Latin* heu.

thing comyth some tyme in-to my hondes, it is so fervent and hote þat I may nott hold it; and when it comyth in-to þe hondes of the angell, it is so cold and sliper þat anon it slydeth oute of his hondes.

And when I, sayth seynt Birgitt, behelde besyly wyth all 5
consideracion of my mynd vn-to the same pulpite, myne vnder-
standyng suffyced nott to conceyve it as it was, ne my sowle
myght nott comprehende þe fayrenes þer-of, ne my tonge
expresse itt. For the apering of the pulpite was as it had be
the sonnebeme, hauyng a red colour and a white colour and a 10
fol. 41 b shynyng colour¹ | of gold. The golden colour was as the
bryght sonne. The white colour was as snow, most whyte.
And the rede colour was as a roose. And yche colour was see
in oþer. For when I beheld the gold colour, I see þer-wyth
the white and the redde colour. And when I see the white 15
colour, I see þer-in þe oþer two colowres. And when I by-
held the rede colour, I see þer-in the white and the golden
colour. So that ych colour was see in oþer, and ȝett ych was
distinete from oþer and by it-self; and no colour was to-fore
oþer, ne after oþer, none lasse þan oþer, nor mor than oþer; bot 20
ouer all and in all thinges they semed even. And when I
loked vpwarde, I myght not comprehende þe length and the
brede of the pulpyte; and lokyng downwarde, I myȝt nott see
ne comprehende þe grettenes ne þe depnes of it, for all was
incompre[hen]sible² to be consydered. After this I see a bok 25
in the same pulpite, shynyng as gold moste bryght, þat had
the shap of a boke. Which boke, and the scriptur þer-of, was
not write *with* ynke, bot ych worde in the boke was qwhik and
spak it-self, as yf a man shuld say, doo thys or that, and anone
it wer do *with* spekyng of the word. No man redde the scriptur 30
of that boke, bot what euer that scriptur contened, all was see
in the pulpyte and in the iij colours. To-fore pis pulpite I see
a kynge þat was o-lyve in the world; and on the lyft syde of
the pulpite I se a noþer kyng þat was dede and in hell; and on
þe right syde of the pulpyte I se the iij kynge that was in 35
purgatorie. The sayde kyng þat was o-lyf satt crowned as it
fol. 42 a had be in a vessell of | glasse close abowte. Above that glasse
hange an horrible swerde *with* iij egges, neyghyng contynually

¹ e ij.² *Latin* incomprehensibilia.

to þat glasse as a dyall in ane orelege neghith to his merke. On the ryght syde of the same kynge stode an angell that had a vessell of gold and his lapp open. And on his lefte syde stode a fende þat had a peyr of tounes and an hommer. And
 5 boþe þe angell and þe feend stroffe wheþer of her hondes shuld be mor ner the vessell of glasse when the iij egged swerde shuld touch it and breke it.

Than herde I an horrible voyce of the fende, saynge: how longe shall it be thus? For we both folow oo praye, and we
 10 wot not who shall ouer-come.

Then anon þe ryghtwysnes of God spake to me and seyð: thes thinges þat ar shewed to the ar not bodely bot gostely. For neþer angell nor fende hath bodies; bot they ar shewed to the in sych wyse, for þu maiste not vnderstonde gostely thinges
 15 bot by bodely lykenes. This lyving kynge aperyth to the as it wer a vessel of glasse, for his liff is bot as it wer frele glasse and sodenly to be ended, þe iij egged swerde is deth, for when it comyth it doth iij thinges. It febleth the body, it chongeth the conscience, & it fleeth all strengthes, departyng as a swerd
 20 þe sowle from the body. That the angell and the fende seme to stryve abowte the glasse betokeneth þat eyther of hem desyrith to haue the kynges sowll, þat shall be demed to him to whos consell he is more obedyent. That the angell hath a vessell ¹ | and a lapp betokeneth þat right as a child resteth fol. 42 b
 25 in þe moder lappe, so laboreth þe angell þat the soule be presented to God as it wer in a vessell and reste in the lappe of endeles comforte. Þat the fende hath tonges and a hammer betokeneth that the fende draweth the sowle to him with the tonges of wykked delyte & brekyth it asonder with þe hammer;
 30 þat is, with the consente and doying of synne. That the vessell of glas is some tyme ² ouer hote and some tyme ouer cold and slyper betokeneth þe inconstance and unstablenes of the kynge; for when he is in temptacion he thinkyth thus: þof I know well þat I offende God, if I fullfyll now þe conceyte of my
 35 herte, zett a[t] ³ this tyme I shall fullfille my conceyte in dede. And so wyttyngly he synneth aȝanst his God, for he synneth so wyttyngly he cometh in-to the hondes of the fende. After-

¹ e iij.

² MS. is some tyme is some tyme.

³ MS. as; *Latin ista vici.*

ward þe kyng takyth to him confession and contricion, & so he ascapeth þe hondes of the fende and comyth in-to þe power of the goode angell. And þer-for, bot if the kyng lefe his inconstance, he stondeth full perlously, for he hath a feble gronde.

5

After this I see on þe left syde of the pulpite þe dede kyng þat was dampned in-to hell cledde in kyngely araye and syttyng as it hadde be in a trone. Bot he was dede and pale and ryght ferefull to loke on. To-fore his face was as it had be a whele þat had iiij lynes in the ottmeste partye; and this
 fol. 43 a whele torned abowte att brething and blowyng of the kyng. And ych of the iiij lynes þede vpwarde and donwarde as the kyng wold, for þe mevyng of the whele was in the kynges | power. The thre lynes wer wretyn bot in the fourte lyne was writen right noght. On the right syde of this kyng I see an
 15 angell as it had be a man most feyr, whos hondes wer voyde; bot he *serued* to the pulpytt. On the lefte syde of the kyng appered a fende whos hede was lyke to a dogg; his wombe myght nott be fylled, his navyll was open and boyled out venym, colowred with all maner of venemouse colours. And
 20 in ych fote he hade iij clawes, grete, stronge, and sharpe.

Then was þer one þat shone mor bryght then the sonne, that for bryghtnes was mervelouse to be-hold. And he seyde vn-to me: This kyng whom þu seest is full of wrechednes, whos conscience is now shewed to the as he was in his kyng-
 25 dom, and whatt entent he was in when he dyed. Whatt hys consciens was or he come to his kyngdome longeth nott to the to know. Neuer-þe-lesse, know þu þat his sowle is nott to-for thyne eyn, bot his conscience. And for the sowle & þe fende ar nott bodely bot gostely, þer-fore þe fendes temptacions &
 30 tormentes ar shewed to the [be]¹ bodely lykenes.

Tha[n]² onone þat dede kyng began to speke, not of his mouth, bot as it had be of his brayne, and seyde thus: O þe my conselleres, this is myn entent, that what euer is suggett to the crown of my realme, I wyll hold it and kepe it. I wyll
 35 also labor that the thinges þat I haue be encresed and nott lessed. Bot in what wyse thoo thinges wer gote, þat I hold,

¹ *Latin* per similitudines corporales.

² MS. that; *Latin* et statim ille Rex.

what is it to me to aske? It is I-neught to me if I may defende and encrease tho thinges þat I haue.

Then cried the fende and seyde: lo, it is thorowght. What shall my hoke do?

5 Ryghtwysnes aunswerde oute of the boke that was in the pulpite, saynge to the fende; ¹ | pott in thy hoke in the hoole fol. 43 b & drawe to the.

And a-non as the worde of ryghtwysnes was spoke, þe hoke was putt ine. Bot *per-with* in the same moment come to-for
10 the kyng an hammer of *mercye with* which the kyng myght haue smyte away the hooke, if he wold have inquired the trowght of all thinges and fruytefully haue chaunged his wyll.

Then spak the same kyng ayane and seyde: O my consel-
leres and my men, ye haue me to be *your* lorde, & I haue take
15 yow to be my consellers. *Per-fore* I tell yow þat *per* is a man in my realme þat is a treytour of my wyrship and of my lyf, þat lyeth in wayte to hinder my realme and to distrowble peese and the comyn peple of the realme. In this, seyth the kyng,
þe yave credence to me both lerned and lewed, both lordes
20 and comyn peple, belevyng the wordes þat I seyde to hem, in so mych þat þat man þat I defamed of treson toke grete herme and shame, and sentence of exile was yeve ayanste him. Neuer-the-lesse, my consyence wyste well what þe trowth was in all this dede, and I wyst well þat I seyde mony thinges
25 ayanste þat man for ambicion of the kyngdom and for the drede of lesyng *per-of*, and that my wyrship shulde be spred a-brode, & þat þe realme shuld cleve mor suerly to me and to my successores. I thought also in myselfe þat þought I knew þe trowth how this kyngdom is goten, and what wronge is don
30 vn-to him, yett if I receyve him azayn to my grace and | tell fol. 44 a the trowth, then all þe repreve and herme shall fall apon myselfe. And *per-for* I sett me seurly in myne herte þat I wold rather die then tell the trowth or revoke myn vnryghtfull wordes and dedes.

35 Then seyde the fende: O Juge, loo, how this kyng 3eveth me his tonge.

The rightwysnes of God aunswered: put *per-on* thy snare. And when the fende had don so, anone *per* hounge to-fore the

kynges mouth an irne most sharpe, wher-with he myght if he had wolde haue kutt away the snare and all-to haue broke it.

Then spake þe same kyng and seyde: O my conselleres, I haue cancelled with clerkes and lettred men of þe state of the realme, and they sey to me þat yf I shuld resigne the realme 5 in-to oþer mennes hondes I shuld do herme to mony, and be a treytour of her lyves and godes and breker of the law of ryghtwysnes; and þer-for þat I myght kepe þe kyngdom & defende it from enmys, vs be-hoves to thinke and ymagyn some new thinges, for the old rentes of the eschequer ar not suffy- 10 ciaunte to gouernen and to defende þe realme. And thus I by-thought¹ me of new impositiōnes of tributes and of gylefull exacciones to be putt in the realme, both to herme of hem dwellyng þer-in & of innocent peple þat went by the way and of marchautes. And in thes Inuenciōnes I purposed to abyde 15 to my deth, al-though my conscience told me þat they were ayanst God, ayanest all ryghtwysnes, and ayanst comyn honeste.

Then criede the fende and seyde: O Juge, loo, this kyng hath fol. 44 b bowed both his hondes vn[der]² my | vessell of water. What 20 shall I do?

Ryghtwysnes aunswerd oute of the booke: putt thy venem þer-apon. And anon as the venem of the fende was putt apon his hondes, þer come to-fore þe kyng a wessell of oyntement wher-with the kyng myght well haue refreyned þat venym. 25

Then the fende cried owte strongly and seyde: loo, I see a mervelouse thinge þat passeth my wytt to vnderstonde. For my hoke is putt to the herte of the kyng, and anon þer is yeve him an hammer in his bosn. My snare is putt to his mowth, and þer is offred him an irne moste sharpe. My venym is 30 powred apon his hondes, and þer is yeve him a vessell of oyntement.

Ryghtwysnes aunswerde oute of the boke of the pulpite and sayde: all thinges haue tyme; and merceye and ryghtwysnes shall mete to-geder. 35

After this the moder of God spake to me and seyde: come, doughter, and heer & see what the good sprete styrreth to, and whatt the evell; for euery man hath infuciōnes and visitaciōnes,

¹ MS. by thought.

² MS. vn; *Latin* sub.

some tyme of the good spirite and some tyme of the evell. For *per* is not bot *pat* he is visitted of [God]¹ longe as he leveth.

And anon *per* appered ayane *pe* same dede kyng, whos
5 sowle *pe* holy goste enspired while he lyved in this wyse: O frende, *pu* owest to *serue* God with all thy strenghtes, for he [*y*]aue² lyff, conscience and vnderstandyng, helth and wyrship; and yett he suffreth the in thy synnes.

The kynges conscience aunswerd, spekyng by a lykenes: it
10 is trew, he sayth, *pat* I am hold to *serue* God, be hos power I am made and bowght, and hos mercy I lyfe and haue my beyng.

Bot her ayaynste the wyked sprete styrred the kyng and sayd: Broþer, I ȝeve *pe* good consell. Doth as he doth *pat*
15 paryth ane apple | for *pe* parynges, and the coor he casteth fol. 45 a away, & *pe* pyght and the beste he kepeth to him-selfe. So do *pu*. God is meke and mercyfull and pacyente and nedeth nothing. *per*-fore yeve him of thy goodes such as *pu* maste esely forber, and *oper* goodes *pat* ar mor profitable and desirable
20 kepe to thy-self. Do also what *pe* lyste after thy flesh, for it may lyghtly be amendett. And *pat* *pat* *pe* lyste nott to do, pough *pu* be bounde to do it, lefe it; and in-stede *per*-of yeve almes. For *per*-by may mony be comforted.

The kynges conscience aunswerd: this, he sayth, is a pro-
25 fetable consell. For I may yeve some thinges *pat* I haue with-oute any grete harme to me, and yett God settyth right mych *per*-by. And *oper* thinges I shall kepe to myn own vse & for to gete me *per*-wyth frenshipe of mony *oper*.

After this *pat* good angell *pat* was yeve to kepe the kyng
30 spake vn-to him by inspiraciones, sayng: O *pu* frende, thinke *pat* *pu*, dedely, shall dye. Thinke also that this lyff is shorte and God is a ryghtfull and pacyent Juge *pat* examineth all thy thoughtes, wordes, and dedes from the begynnyng of thyn vnderstandyng age un-to the ende, which also demeth all thy
35 wylls & ententes and leveth right noght vndiscussed. *per*-for vse thy tyme and thy strenghtes resonably and gouerne thy membres to the profett of thy sowle. Lyve sobrely, not

¹ Latin a Deo.

² MS. haue; Latin dedit tibi.

fullfyllynge the luste of thy flesh in desyres, for they þat lyven after the flesh and after her own wyll shall not come to the kyngdom of God.

Bot her ayayne anon þe fende wyth his suggestyones stired
 fol. 45 b þe kynge and sayde: O þu broþer, | yf þu shalt yeve a reken- 5
 ynge to God of all thy tymes and momentes, whan shalt þu
 than Ioy? Bot here my consell. God is mercyfull and may
 esely be plesed, for he had nott bowght the if he wold haue
 lost the. Ther-for the scriptur of God sayth þat all synnes ar
 foryeve be contricion. Do þu þer-for as dyd he þat aught an- 10
 oþer xx pounce of gold. And when he had nott wher-of to
 pay, he come to his frende and asked him consell. And he
 conseled him to take xx pound of copur and gilt hit with oo
 pound of gold, and with þat gilte mony pay his creditour. & he
 dide after þe consell I-yeve him & payde his creditour xx pounce 15
 of coper ouer gylte; & xix pounds of pure gold he kepte to
 him-self. So do þu. Spende xix howres to thy delyte, luste,
 and Ioy; and on howr is suffyciante for the to be sory and
 compuncte for thy synnes. Þer-fore do þat delyteth the both
 a-fore [& after] ¹ confession; for as coper þat is gylt semeth 20
 gold, so þe werkes of synne þat ar betokened in coper, when
 they ar ouer gylte with contricion, shall be do away, and all thi
 werkes shall shyne as golde.

Then aunswerd þe kynges consyence: this consell semeth to
 me delectable and resonable. For if I do thus I shall mowe 25
 dispose all my tymes to myne own Ioy.

The good angell spake ayayn to the kyng be his enspira-
 ciones, saynge: O frende, thinke fyrst with what mastre God
 browght the oute of the streyte wombe of thy moder. Secunde,
 thenke with how grete pacyence God suffreth the to lyfe. 30
 Thirde, thinke with how grete bytternes God hath bowght the
 from endeles deth.

fol. 46 a Bot ayane-ward | the fende styrrede the kynge, sayng: O
 brother, if God haue browght the oute of the streyte wombe of
 thy moder in-to the brede of the world, thenke also þat he shall 35
 lede þe ayayn oute of the world be herde deth. And yf God
 suffer the to lyff longe, thinke also þat þu hast in thy lyff

¹ *Latin* audacter ergo ante, & post confessionem. *Note that* audacter is omitted in translation also.

mony dyseses and tribulaciones ayanste thy wyll. Yf God haue bought the *with* his herde deth, hoo compelled him? Praydeste þu him?

Than the kynge aunswerd as it had be by spekyg *with-in* in
5 his consyence: it is trew, he sayth, þat þu sayste. For I sorowe more þat I shall die þan þat I was bore of my moderys wombe. It is also more grevouse to me to bere the aduersites of the world and tho thinges þat ar contrarie to my wyll þan any oþer thing. For I wold, and I myght chese, rather to lyve
10 in the world *with-out*e tribulacion and to abyde in comforte *þer-of*, than to be departed from the world. And rather I wold desyre to haue endelesse lyff in the world *with* wordely felycite þan þat Cryst had bowght me *with* hys blode. And I rowght nott [þ]of¹ I come neuer in heuen, if I myght haue the world
15 at my wyll in erth.

Then herde I a word oute of the pulpyte, sayng thus: take now away from þe kynge þe vesell of oyntement. For he hath synned in God the fader. For God the fader þat is endeles in the sonne and in the holy goste zaffe a trew and a ryght law be
20 Moyses. Bot this kyng hath made an evell and a contrarie lawe. Neuer-the-lesse, for this kyng hath done some goode² | fol. 46 b dedes, all though he dyd hem nott *with* good entent, *þer-for*e he shall be suffered to haue possession of the kyngdom whill he lyveth, and so be rewarded in the world. Secunde tyme the
25 worde spake oute of the pulpite and sayde thus: bere a-way the most sharpe Irne from this kynges eyen. For he hath synned ayanste þe sonne. For he sayde³ in his new lawe that doome shall be do wyth-oute mercy to him þat doth no mereye. Bot this kynge wold not do mercy to him þat was vnryght-
30 wysly vexed ne amende his errour ne chaunge his evyll wyll. Neuer-the-lesse, for some good dedes þat he hath doo, be it yeve to him for reward þat he haue wordes of wysdom in his mowth and þat he be hold wyse of mych peple. The thirde tyme the worde of ryghtwysnes spake owte of the pulpite and
35 sayde: the hammer be take away from the kynge, for he hath synned in the holy goste. For the holy goste foryeveth synnes to all repentaunte, bot this kynge purposeth to persuer in his

¹ MS. of.² MS. some good | some good.³ MS. for he sayde for he sayde.

synne vn-to the ende. Neuer-pe-lesse, for he hath do some goode dedes, per-for þat thing be yeve to him þat he desyreth moste to the delyte of his body, þat is, þat woman which he desyrith to be his wyfe, þe delyte of his eyn, and þat he haue a fayr and desyderable ende after þat werld. 5

After this,¹ when þe ende of his lyff neghed, the fende cryed and sayde: loo, the vessell of oyntement is bore a-way. Per-for shall I now make his hondes hevy, þat he shall do no fruyte-
fol. 47^a full goodes. And anon as the worde of the fende | was seyde, þe kynge was prived of his strength & heleth. And then anon 10 the fende cryed and sayde: loo, the sharpe Irne is take away; per-for I shall aggrege my snare apon him.

And anon the kynge was prived of hys spech. And in þe poynte of hys priuacion, ryghtwysnes spake to the good angell that was yove to the kyng to be his keper, and seyde: seeke in 15 the whele and see what lyne þer-of goth vpwarde, and rede the scriptur þer-of.

The angell loked and the fowrte lyne yode vpwarde, wher-in was ryght not wryte, bott all it had be rased. Then seyde ryghtwysnes: for this sowle hath l[o]ved² þat is voyde, per- 20 fore go he now to the delyte of his rewarde. And anon the sowle of the kynge was departed from the bodye.

And anon as the sowle was gon owte, the fende cried and sayde: now shall I brek and all-to rente þe herte of this kyng, for I haue his sowle in possession. 25

And then I see how the kynge was all chaunged fro the toppe of the hede vn-to the sowle of the foote, and he semed horrible as a beste all flayn. His eyn wer oute and his flesh all clobbed to-geder. Then his voyce was herde, saynge: wo vn-to me, for I am made blynde as a whelpe þat is bor blynde, 30 sekyng the hynder partyes of the moder. For be myn vnkyndenes I se nott the moderes tetis. Woo vn-to me, for I see
fol. 47^b in my blyndenes þat I shall neuer see God, for my con-|seyence vnderstondeth now fro whens I am fall, and what I awght to haue do and dyd nott. Wo vn-to me, for by the providence of 35 God I was bore in-to the werld and bore ayane be baptem. And yett I was neclygent and foryett God. And for I wold not drynke of the mylke of the swettenes of God, per-for I am now

¹ MS. *neghe cancelled*.

² MS. *leved*. See Notes.

mor lyke to a blynde dogge þan to a whyke and a seying chyld.
 Bot now ayanest my wyll, þowgh I wer a kynge, I am com-
 pelled to sey trowth. For I was bound as it had be *with* thre
 ropes for to serue God : þat is to say, for baptem, for wedloke,
 5 and for the crown of kyngdom. Bot the fyrst I dispised when
 I turned myn affeccion and wyll to the vanyte of the world.
 To the secunde I toke non hede when I desyrede a-noþer
 mannes wyff. The thrid I dispised when I was prowde of
 erthely power and thought not of the power of heuen. Per-
 10 fore, þough I be now blynde, I se in my conscience þat for the
 contempte of my baptem I owe to be bounde to the hatefullnes
 of the fende. And for the inordinate sturring of the flesh I
 owe to suffer þe fendes luste. And for my pride I owe to be
 bounde to the fendes feet.

15 Then aunswerde the fende : O brother, now it is tyme þat I
 speke and *with* my spekyng I shall wyrke. Therefore come vn-
 to me, nott *with* cherite bot *with* hate ; for I was fayrest of
 angelles, and þu wer a dedely man. & God most myghty¹ | fol. 48 a
 yave me fre chose my wyll. Bot for I meved it vnordynately
 20 and wold rather hate God and passe him in wyrship than love
 him, *per*-fore I fell as he þat hath his hed downward and his
 feet vpwerd. Bot þu, as ych oþer man, wer made after my fall
 and gatteste a speycall preuelege above me, in as mych as þu
 wer bowght *with* the blode of the sonne of God. *Per*-fore, for
 25 þu haste despised the cherite of God, turne thine hede to my
 feete and I shall take thine feet in-to my mowth ; and so be we
 Ionede to-geder as they ar wher the one hath a swerde in the
 oþers herte, and the other hath a knyffe in his maly[t]e.² And
 for I had an hedde, þat is to sey, vnderstondyng, to wyrship
 30 God if I had wold, and þu haddeste feete, that is to sey,
 strength to goo to God and wold nott, *per*-fore my fyerye hede
 shall waste thy cold feete, and þu shall be deuored wyth-oute
 cesyng, bot not consumed, for þu shalt be reveved ayane to
 the same. Ioyned we vs also to-geder wyth iij ropis, of which
 35 the fyrst shall be in the myddes, *with* which þi navell and myn
 shall be bounde to-geder : so þat when I breth, þu draw my
 venym in-to the, and when þu bretheste, I shall drawe thyne

¹ ȝaffe me, catchword.

² MS. malyce ; Latin cultrum in visceribus alterius. See Glossary.

entrelles in-to me. And worthily, for þu loveste more thyselfe than thine ayane-byar, as I loved more my-selfe than my maker. Thy hede shal be bounde to my feete *with* the secund rope, and wyth the thrid rope my hede shall be bounde to thy feete.

5

After this, I see the same fende hauyng iij sharpe clawes in fol. 48 b ych fote, saynge to the kyng: ¹ | for þu, brother, hadeste eyn to see the way of lyf and conscience to discerne be-twyx good and evell, *per*-fore my two clawes shall enter and thirle thyn eyn; and þe thrid clawe shall enter thy brayne, *with* which þu 10 shalt be so strangled þat þu shall be all vnder my feete. For þu wer made to haue be my lord, and I the stole of thy fote. Thu haddest also þoo erres to here the way of lyf, and a mowth to speke þe profett ² of thy sowle. Bot for þu hast dispised to here and speke the helth of thi [sowle], ³ ther-fore ij clawes of 15 myn *oper* foote shall enter in-to thyn eres, and the thrid in-to thy mowth, wher-in þu shalt be so tormented þat all thinges shall be to the moste bitter þat semede to the before moste swete, when þu offendeste God.

When thes thinges wer sayde, anon the hedde and the feete 20 and the navell of the kyng wer loyned in maner for-sayde *with* þe heed & feete and navell of the fende, and so both bounde to-geder fell down in-to hell.

And then herde I a voyce, saynge: O, O, what hath the kyng now of all his riches? Certenly no thinge bot herme. And 25 what has he now of all hys wyrshipp? Certes, nott bot shame. And what hath he now of his couetyse, by which he desyred so mych þe kyngdom? For-soth, right not bot payn. For he was anounted *with* holy oyle and sacrede *with* holy wordes and crowned *with* kynges crowne, þat he shuld worship þe wordes 30 and dedes of God, and defende and gouerne the peple of God, know him-selfe vnder þe feete of God, and God his rewarder. Bot he despised to be vnder þe feete of God; *per*-fore he is now fol. 49 a vnder þe feet | of the fende. And for he wold not bye ayane his tyme *with* fruytefull werkes while he myght, *per*-fore from 35 hens-forth he shall haue no fruyte-full tyme.

After this spake ryghtwysnes oute of the boke þat was in the pulpite, saynge to me: all thes thinges þat ar thus seriously

¹ f j.² MS. propfett.³ *Latin animae.*

shewed ar do anenste God in a poynte. Bot for þu arte bodely,
 per-fore it is nedefull þat sp[irit]uell¹ thinges be shewed vn-to
 the [throwgh]² bodely lykenes. For þat þe kyng and þe angell
 and the fende semede to speke to-geder is no thinge elles but
 5 inspiraciones of the good & evell sprite made be hem to the
 sowle of the kyng, or by hys concellores or frendes. That the
 fende cried and sayde, 'It is trowth,' it is to mene þat when
 the kynge seyde þat he wold hold and kepe all that longeth to
 the crowne, how euer it wer I-gott, and nott to reke of ryght-
 10 wysnes, then the kynges conscience was thrilled throwgh with
 the irne of the fende, þat is to say, with the hardnes of synne,
 when he wold nott speke and dyscusse which wer tho thinges
 þat longed rightfully to þe realme, and which nott, and when
 he rought nott to examyn what ryght he hadde to the crown.
 15 And then was the hoke pot to þe kynges sowle, when the
 fendes temptacion prevaled so mych in his sowle þat he wold
 abyde in his vnryghtwysnes vn-to þe deth. Bot þat þer come
 an hammer to the kynges bosn after the hoke, betokeneth tyme
 of contricion yeve to the kyng; for if the kyng had had
 20 sych a thought, saynge: 'I haue synned; I wyll no lenger
 wittingly hold evell goten goodes, bot I wyll amend | me from fol. 49 b
 hens-furth,' anon the hoke of ryghtwysnes had be broke with
 the hammer of contricion, and the kyng had comen to good
 lyf and good way. That the fende cryed, 'loo, the kyng 3eveth
 25 me his tonge,' and anon the snar was putt þer-apon, was
 when the kyng wold not do grace to the man þat he had
 defrauded. Þat is thus to vnderstonde, þat who euer wytingly³
 blameth and deffameth his neghtbor for to encrease his own
 fame, he is governed with the sprete of the fende, and to be
 30 snared with a snare of a thefe.

Bot that þer come a sharpe irn to-fore the kyng after the
 snar betokeneth the tyme of chongyng & of correccion of his
 wyll and werke. For when a man corre[c]teth⁴ his trespass
 with amendement and with good wyll, sych wyll is an irne
 35 moste sharp, wher-with the snare of the fende is kytt I-sonder
 and remyssyon of synne is gotte. Ther-for if this kyng had

¹ MS. spuell; abbreviation mark omitted.

² Latin tibi per corporales similitudines.

³ MS. wittingly.

⁴ MS. corretteth.

chonged hys wyll and done grace to the man þat hadde wronge and was sclandered, anon þe snare of the fende hadde be kytt away. Bot for he formed his wyll in evell purpose, þerfore the rightwysnes of God was þat he shuld be mor harder in synne. And þat when the kyng thought to pott newe exacciones of 5 tributes in his realme, þu see venym powred upon his hondes, betokeneth þat his werkes wer gouerned by the sprite of the fende and by evell sugesstiones. For as venym makyth cold fol. 50 a & sekenes in þe body, so was the | kyng labored & vnrested with wykett suggestiones & thoughtes, sekyng menes how he 10 myght gette goodes and possessions of oþer men and gold of hem þat wente by the way. For when wayferynge men slepte and trowed þat her gold had be in her purse, when they awoke, they founde þat it was in þe kynges power.

Bot that the vessell of oyntement come after þe venym be- 15 tokeneth the blode of Ihesu Cryste, by which seke sowle is quykened. For if the kyng had weyte his werkes in consideration of the blode¹ of Cryst, and prayed God to be his helpe, and sayde: 'O lorde God, þat haste made me and bowght; I know þat by thy suffraunce I am comen to þe kyngdom and 20 crown, þerfore werre þu þe enmyse þat warr ayanste me, and pay thu my dettes; for the goodes of the realme ar nott sufficiante,' I sothely shuld haue made his werkes and his birthen more esely to ber. Bot for he desyred oþer menes goodes and wold be see ryghtfull wher he wyst well þat he was vnrightful, 25 þerfore the fende gouerned his herte & stirred him to do ayanste þe ordinaunce of the church, & to meve werr & defraude Innocentes, till ryghtwysnes oute of the pulpite of Goddes mageste cried dome and equite.

The whele þat was meved at the² kynges brething betoken- 30 eth his conscience, which was stirred in maner of a whele, now to myrth and now to hevenes. The iiij lynes þat war in the whele betokeneth the fourefold wyll þat ych man oweth to haue: þat is to say, a perfyte wyll, a stronge wyll, a right wyll, fol. 50 b & a resonable | wyll. The perfyte wyll is to love God & have 35 him above all thinges; and this wyll oweth to be in þe fyrst line above. The secunde lyne is to desyr & to [do]³ gode to

¹ MS. of the blode of the blode.

² MS. at þe at the.

³ Latin facere.

his neightbour & to him-self for God. This wyll muste be so stronge þat it be noþer broke with hate or with covetyse. The thrid wyll is to a[b]stene¹ fro fleshly desyris and to desyre endeles thinges. And this will muste be right þat it be not
5 doo to þe plesaunce of man, bot of God. The fourte will is nott to wyll haue þe werld, bot resonably and only to þe nede.

þerfore when the whele was turned, þer appered in the laste lyne goynge vpwarde þat the kyng loved the delytes of the world, & sett nott by the love of God. In þe secunde lyne was
10 write that he loved þe men of the world. In the thrid lyne was write þe love þat he had vnordinately to wordely rechesse & possessiones. In the iiij lyne was write right nott, bott all was voyde wher-in aught to haue be write the love of God. Abofe all thinges, therfor, þe voydenes of the iiij lyne betokenes
15 ye defaute of love and drede of God; for by drede God is draw in-to the sowle, and by love God is festened in a good sowle. For yf a man had neuer loved God in all hys lyf tyme, and in his laste ende myght say or thinke in his herte, 'O god, me forthinketh with all myn herte þat I haue synned ayanste þe;
20 yeve me thy love & I shall amende me fro hens-forth', a man of sych love may nor shall not goo to hell. Bot for the kyng loved him nott whom he aught to haue loved, þer-for he hath now | þe rewarde of his love.

fol. 51 a

After this, I see toper kyng on the ryght syde of rightwysnes,
25 þat was in purgatorie, þat was lyke to a chyld new bore þat myzt nott styrr him-selfe, bot onely lyft vp his eyn. & I see that the fende stode on the kynges leeft syde, whos hede was lyke to a payr of belowes with a longe pype, his armys wer as ij serpentis, and his knees lyke a presse, and his feete lyke
30 a longe hoke. On the right syde of the kyng stode an angell moste fayr, redy to help him.

And then I herde a voyce sayng: this kyng apperith now sych as his sowle was disposed when it departed from the bodye.

35 And a-non the fende cried to the boke in the pulpite, saynge: here is see a mervelose thinge. This angell and I haue abyden the byrth of this chyld, he with his clennes, and I with my fylth. Bot now the child is bore, nott in bodye, bot from the

¹ MS. astene.

bode, vncleennes in him appereth which þe angell, lothinge, myght not towch the chyld. Bot I toch him, for he is fall in- to myn hondes. Bot I wote nott wheder to lede him; for my derke eyn see him nott, for the lyzt of a clerenes þat cometh owte of his breste. The angell seeth him and wote wheder to 5 leede him, bot he may nott towch him. Perfore þu, þat art rightful Iuge, departe our stryfe.

The worde aunswerde oute of the boke þat was in the pulpite, & seyde: tell, þu þat spekys, for what cause this sowle of this kyng come to thine hondes. 10

The fend aunswerd: þu arte rightwysnes, & þu saydest þat non shuld enter heuen that makyth not fyrst restitution of fol. 51 b thinges vnryghtfully gote. Bot this sowle is all defowled¹ | of wronge gotten godes. Secunde, þu saydeste þat poo tresours shuld not be gedered þat rusteth and maughtes destrie, bot 15 thoo þat lesteth *with-ouen* ende. Bot in this sowle þat place was voyde wher heuenly tresour shuld haue byn gedered & þat place was full wher wormes and [f]rosses² wer noryshed. Thride, þu saydest þat a manes neightbor shuld be loved for God. Bot this sowle loved his body mor then God, & of the 20 love of his neightbour he rowght right not; for he, abydyng in body, was gladd of the takyng away of hys neightborr goodes. He wonded the hertes of hys sugettes, nott takyng hede to the harmes of *oper*, so he him-selfe had plente, & he dide what euer him lyst, & comaunded what he wold, and toke litell 25 hede of equite. Thes ar the principall causes, after which folow *oper* innowmmmerable.

Then aunswerde the worde oute of the boke of ryghtwysnes, saynge to the angell: O þu angell, keper of the sowle, þat arte in lyght and seeste [light],³ what right or power haste þu to 30 helpe thys sowle?

The angell aunswerde: this sowle, he sayth, had holy fayth, & byleved and hoped þat all þat he had synned shuld be do away by contricion & confession. And he drede the, his God, þof it wer lasse þan he owght. 35

Then spake ryghtwysnes ayayne and sayde: O þu, myn angell, now it is graunted the to toch the sowle & to þe, þu

¹ f iiij.

² MS. throsses; *Latin* ranae. See Glossary.

³ MS. high; *Latin* lucem.

fende, to see the light of the sowle. Enquyreth *per*-fore both what this sowle loved when it lyved in body & had all his membres hole. The angell and the fend aunswerde both: he loved men & riches.

5 Then seyde rightwysnes ayane out of þe boke: what loved he when he was aungwyssed *with* þe payne of deth? |

Then aunswerde both: he loved him-selfe, for he was *mor* fol. 52 a aungwyssed of the sekenes of his body and of tribulacion of his herte, than he was of þe passyon of his ayayne-byer.

10 Than spake ryghtwysnes ayane and seyde: yett sekyth and lokyth what he loved and thought in the laste poynte of hys lyffe, while he had hole conscience and vnderstandyng.

Onely the goode angell aunswerd: the sowle thought thus.

‘Woo’, he sayde, ‘vn-to me, for I haue be ouer-bold ayanste
15 my ayane-byer. Wold God I had now tyme in which I myght thonke God for his benefettes. For it greveth me more that I haue synned ayanste God then the payn of my body; and þof I shulde neuer haue heuen, zett wold I serve my God.’

Ryghtwysnes aunswerde oute of the boke: for as mych as
20 þu, fende, mayst nott see the sowle for bryghtnes of his lyght, and þu, my aungell, may nott towch the sowle for his vnclennes, *per*-fore this is the dome: þat þu, fende, purge it; and þu, aungell, comforte it tyll it be brought in-to bryghtnes of blysse. And to the, þu sowle, it is graunted to loke to the
25 good angell & to haue comforte of him; and þu shalte be *per*-tener of the blode of Cryste & of the prayers of his moder and of the church.¹

Then sayde the fende to the sowle: for þu art comen to myn hondes full of metes and evell gote gudes, *per*-for I shall now
30 avoyde þe wyth my presse.

And then the fende putt the brayns of the kyng by-twyx his kneys, lyke a presse, and streyned it strongly in length and brede, tyll all the merowth was as thyne as the lefe of a tre.

Secunde, þe fende sayde to the | sowle: for the place is fol. 52 b
35 voyde wher verteus shuld be, *per*-for I shall fyll it.

And then he putt the pype of his belowes in the kynges mouth, and blew strongly, and fylled him myghty full of

¹ MS. church of; but Latin sentence ends with Ecclesiae.

horrible wynde ; so mych þat all the kynges beyng and synewes wer wretchedly broken and breste o-sonder.

Thrid tyme, the fende sayde ayane to the kynges sowle : for þu wer cruell and *with-oute* mercy apou thi sugettes, which owght to haue be to the as thy sonnes, *per-fore* myne armes 5 shall bytyngly grype the to-geder ; þat lyke as þu grevest thy suggestes, so shall myn armes, lyke ¹ to *serpentes*, all-to rende the *with* moste grevouse horror and sorow.

After thes iij paynes, þat is to say, of the *presse*, of the belowes, and of the *serpentes*, when the fende wold haue 10 aggregated the same paynes ayane, begynnyng at the fyrst, then I see the angell [of] ² God putt owte his hondes apou the fendes hondes, that he shuld nott make the peynes so grevouse as they wer at the fyrste tyme. And so att ych tyme, the angell of God esed þe paynes ; und after ych payne, the sowle lyft vp his eyn 15 to the angell, no thing sayng, bot shewyng in his beryng þat he was comforted be him ; and þat he shuld hastely be saved.

Then sayde the worde oute of the pulpyte vn-to me : all thes thinges that thus seriosly ar shewed vn-to the ar do anenste 20 God in a poynte ; bot for þu arte bodely, they ar shewed to the be bodely lykenes. Bot this kyng, þof he wer couetouse to haue þe wyrshipes of the world and for to gete godes þat wer nott his, zett, for he dredde God and lefte for that drede some thinges þat wer lusty to him, *per-fore* þat drede drough him to fol. 53 a the love and cherite | of God. For know þu well that mony 25 þat ar entriked *with* mony grete synnes gete right grete contricion afore her deth, whos contricion may be so *perfyte* þat not only her synne is foryeve hem, bot also the payn of purgatorie, if they die in the same contricion. Bot the kyng gatt nott cherite till in the laste poynte of his lyf ; for then his 30 strenghtes and his conscience fayling, zett he gatt of my grace goddely inspiracion, by whych he sorowed mor of the vnwyrschipyng of God þan of his own sorow and herme. And this sorow betokeneth that lyght be which the fende was blynded & wyst nott wheder to lede the sowle. zett he sayde nott þat he 35 was so blynded for lake of gostely vnderstandyng, bot for he merved how þat in þat sowle shulde be so grete clerenes of lyght and so mych vncleennes. The angell wyst well I-nogh

¹ MS. the cancelled.

² *Latin* Angelum Dei.

wheder to lede the sowle, bot he ne myzt towch it till it wer purged. As it is write, 'No man shall see þe face of God bot he be fyrst made clene'.

Then the worde oute of the pulpite spake ayane to me and
 5 sayde: that þu see þe angell putt out his hondes apon the sowle
 & ¹ of þe fende that he shuld nott aggrege þe peynes betokeneth
 the power of the angell above the power of the fende be which
 he refreyneth þe fendys malyce. For the fende shuld haue no
 mesur nor ordor in ponyshyng bot if he wer refreyned by þe
 10 vertue of God. And þer-for God doth mercy in hell; for þough
 þer be no redempcion, remission, nor comforte to hem þat ar
 dampned, zett in als mych as they ar not punyshed bot after
 her desertes and after | rightwysnes, þer-for in that is shewed fol. 53 b
 grete mercy of God. Els þe fende shuld haue no temperaunce
 15 ne mesur in his malyce. That the kyng was see as a child þan
 bor be-tokeneth þat who wyll be bor out of the vanite of the
 world vn-to the lyf of heven, he muste be innocent, & by þe
 grace of God grow in verteus to perfeccion. That the kyng
 lyft vp his eyn to the angell betokeneth þat by the angell, his
 20 keper, he had his comforth; and of hope he had Ioy, in as
 mych as he hoped to come to endeles lyf. And thes ar spirituall
 thinges vnderstonde be bodely lykenes; for fendes nor angelles
 haue non such memberres ne noo such spekyng to-geder, for
 thay ar spirites. Bot by sy[ch]e² lykenes her goodenes or
 25 wykednes ar shewed to bodely eyn.

Also the worde spake out of the pulpyte, sayng to me: the
 pulpyte þat þu seeste betokeneth þe self god-hed: þat is to say,
 fader and sonne and holy goste. That³ þu myght nott com-
 prehende the length, brede, depnes, and hyghnes of the
 30 pulpite betokeneth þat in God is nott to fynde begynnyng nor
 ende. For God is and was wyth-uten begynnyng, and shall
 be with-uten ende. And þat ych colour of the iij colours seyde
 was see in oper, and yett ych colour was dyscerned from other,
 betokeneth that God the fader is endelesse in the sonne and in
 35 the holy goste, and þe sonne in þe fader and in the holy goste,
 and the holy gost in hem both, which ar verely one in natur
 and distincte in propurte of persones.

¹ *Latin* Angelus extendere manus suas super manus Diaboli.

² MS. syde; *Latin* per tales similitudines.

³ MS. that þt.

That on of the colours semede to be sanguyn and redde be-
 fol. 54 a tokeneth þe sonne, þat *with-out*e hurte of his godhed | toke
 mannes natur in-to his person. The white colour betokeneth
 the holy goste, be whom is wesshing away of synnes. The
 golden colour betokeneth the fader, þat is the begynnyng and ¹ 5
 þe perfeccion of all thinges. Not that any perfeccion is mor in
 the fadre þan in the sonne, ne þat the fadre is to-fore þe sonne ;
 bot þat þu vnderstonde þat þe fader is nott the same in person,
 þat is þe son. For other is the fader in person, & oþer is the
 sonne in person, and oþer is the holy goste in person ; bot on in ¹⁰
 natur. Ther-fore iij colours ar shewed vn-to þe boþe departed
 and Ioned togeder ; departed for distinnecion of persones, and
 oned to-geder for oned of natur.

And as in ych colour þu see þe oþer colours, and þu myghtes
 nott see one *with-out*e an-oþer, and þer was nothinge in þe ¹⁵
 colours to-fore nor after, more or lasse, ryght so in the trinite
 is nothing to-for mor or lasse departed or medeled ; bot one
 wyll, one endeles, on power, & on glorie. And þof the sonne
 be of the fadre, and the holy goste of both, ȝett þe fader was
 neuer *with-out*e þe sonne and the holy goste, ne the sone and ²⁰
 the holy goste *with-out*e the fader.

Also þe worde spake vn-to me & seyde : þe boke þat þu seest
 in þe pulpite betokeneth þat in þe goodhed is endeles rightwys-
 nes and wysdom, wher-to no thinge may be added or lassed.
 And this is þe boke of lyffe, þat is nott write as the scriptur. ²⁵
 þat is & was nott ; bot þe scripture of this boke is alway. For
 in þe godhed is endeles beyng and vnderstondyng of all thinges
 present, passte, and to come, *with-out*en any variance or
 chaungyng. & no thing is inuysibile þer-to, for it seeth all
 fol. 54 b thinges. That the word | spake it-self betokeneth þat God is þe ³⁰
 endeles word, of whom ar all wordes, and in whom thinges
 haue lyf and beyng. And this same worde spake þan visibly
 when the worde was made man and was conuersaunte amongst
 men. Loo, this goodely vision hath the moder of God gote to
 be shewed vn-to þe ; and this is the mercy behight to the kyng- ³⁵
 dom of Sweth, þat men dwellyng þer-in shuld her the wordes
 þat procede oute of the mouth of God. Bot þat few receyve
 and beceve thes heuenly wordes I-ȝeve þe from God, þat is nott

¹ MS. and to ; *Latin* qui est principium, & perfectio omnium.

Goddess defaulte, bot mennes. For they wyll nott leve þe cold of her aune sowles. Neuer-the-lesse, the wordes of the gospels wer nott fulfilled with the fyrst kynges of þat tyme; bot the tymes shall yett come when þai shall be fulfilled.

5 How þe fader of hevyn shewed to seynt Birgitt an herde dome apon a kyng þat was vnkynde & vnobedient to þe conselles of God. And how they þat ar in heuen, in erth, in purgatorie, & in hell ask wreth apon kynges & princes; & how our lady prayeth for hem. Cap. xxij.

Revelations,
Book
VIII,
Chap. 58.

10 God the fader spake to the spouse seynt Birgitt and seyde: here þu þoo thinges þat I speke, & speke þo thinges þat I byd the; not for thy wyrship, ne for thy repreve. Bot onely and even hold þu in thine herte þe prayser & þe reprever, so þat neþer þu be meved to ire for represe, ne hyued to pride for
15 praysynge. For he is worthi wyrship þat is & was endelessly in himselfe, which hath made angelles and men only to that ende, þat | mony shuld be perteneres of his glorie. I am now fol. 55 a
he, & þe same in power and in wyll þat I was than when the sonne¹ toke mankynde; in which sone I am and was, & he in
20 me, and the holy goste in both. And þof it wer preuey to the world þat he was þe sonne of God, yett it was know to some, þof it wer fewe. And know þu þat þe ryghtwysnes of God, þat had neuer begynnyng nor ende, no more than God him-
selfe, was fyrst shewed to angelles as lyght or þei see God; for
25 they fell nott for ignorance of the law of the rightwysnes of God, bot for they wold nott hold it & kepe itt. For they vnderstounde þat all þat love God shuld see him and abyde with him for euer, and they þat hated God shuld be punyshed
endelesly and neuer see him in his glorie. & yitt her ambicion
30 and desyre of wyrship ches rather to hate God & to haue þe place wher they shall be punyshed, þen to love him þat they myght Ioy endelesly. And lyke rightwysnes is of a man as of angelles. For man oweth fyrst to love God and afterwarde see him,² þat he shuld mowe be see in manhode; for he myght
35 nott be see in his godhed. And free ches is yove also to man

¹ MS. some; *Latin* Filius meus.

² *Latin clause omitted*; propterea Filius meus ex charitate nasci voluit post legem iustitiae.

as to angell, þat they shuld desir heuenly thinges & despyce
 erthely. *per*-for I, God, visett mony in mony maneres, all
 pough my godhed be nott see. And in mony parties of the
 world I haue shewed to mony persones how the synne of ych
 londe myght haue be amended, and how mercy myght haue be
 gotte, or euer I dyde dome & my rightwysnes in t[h]oo¹ places.
 Bot men take non hede to thes thinges, ne sett not *per*-by. Þis
 ryghtwisnes is also in God, þat all þat ar apou erth first hope
 seurlly tho thinges þat they see nott, & þat they beleve to the
 fol. 55 b church of God and to the holy gossell. And for*per*-mor that 10
 they love God above all thinges, that hath yove hem all thinges;
 and himselfe he hath yove for hem to deth, þat all shulde
 endelessly Ioy with him. Ther-for I myselfe, God, speke to
 such as me luste, þat it be know how synne owe to be amended,
 and how payne may be lessed and blys encreased. 15

After this I see, sayth seynte Birgitt, as yf all heuenes had
 ben on howse, wher-in saate a Iuge in a trone. & the howse
 was full of *seruantes* and *prayseres* of the Iuge, ych of hem in
 hys voyce. And vnder this heuen was see a kyngdom. And
 anon *per* was herde a voyce þat all myght her it, þat sayde: 20
 come ye, both angell and fende, to the dome; þat is to say, þu
 angell þat arte keper of the kyng, and þu fende þat arte
 gouernor of the kyng.

& anon as the worde was spoke, an angell and an fende
 stood to-fore þe Iuge. Þe angell semed as a man trowbled, 25
 and þe fende as a man Ioyng. Þen seyð þe Iuge: O þu angell,
 I putt the to be keper of the kyng, when he made couenaunde
 of pees *with* me and made confession of all his synnes þat he
 had do from his younge age, þat þu shuldeste be mor ner to
 him þan the fende. How is he now *per*-for so fer from the? 30

The angell aunswerd: O Iuge, I am brennyng in the fyr of
 thi cherite, *with* which þe kyng was warmed for a tyme. Bot
 when the kyng lothed & dispised tho thinges þat thi frendes
 sayde to² him, & it was tediousse to him to do tho thinges þat
 fol. 56 a þu concealst him, þan went þe kyng as his own lyst³ | drowhe 35
 him, afer from me, and neghed ych hour vn-to þe enmye.

The fende aunswerde: I am the selfe cold, & þu art the selfe

¹ MS. too; *Latin* eisdem.

² MS. to to.

³ drowght him *catchword*.

hete and godly fyre. *per*-fore lyke as ych þat neghis to the is mor feruent to gode werkes, so þe kyng, neghyng to me, is made mor cold vn-to thy cherite & more hote to my werkes.

Then aunswerd the Iuge: the kynge was stirred to love God
5 above all thinges, and his neghthor as him-self. Why *per*-for haste þu take from [me]¹ the man þat I bought with myn own blode, and makys him to nye his neghtbour, not only to his temperall godes bot eke to his lyf?

The fende aunswerde: O Iuge, now longeth it to me to speke,
10 & þe angell to kepe silence. For when the kynge went fro the & fro thi consells & come to me, þan I conceyled him to love himselfe mor than his neyhtbour; & that he shuld nott rech of the helth of sowles, if he hadde the wyrship of the world; and that he shuld nott take hede ho wer nedy or defrauded, if
15 his frendis had plente.

Then sayde þe Iuge to the fende: ho so wyll go fro the, they may; for þu mayst hold non with vyolens. *per*-for I shall yett sende some of my fryndes to the kynge, þat shall warne him of his perell.

20 The fende aunswerde: ryghtwysnes is þat ho euer wyll obey to me, he oweth to be gouerned by me; & *per*-fore I shall sende my concelleres also to the kyng, & it shal be see to hos conceyles he shall rather gyf stede.

Then sayde þe Iuge: goo, for my ryghtwysnes is to deme to
25 þe tormentour þat is his, as well as to him þat hath accion of þat þat is dew to him in his cause.

After this, sayth seynt Birgett, when certen ȝeres wer
paste, I see ayayn þe same Iuge with his heuenly hoste, more moved than he was wonte to be, & as he had be wroth. & then
30 he seyde to þe aungell & to the fende: telleth, he seyth, wheder of yow hath ouercomen.

The angell aunswerd: when I come to the kynge with goddely Inspiracion, & thi frendes with spirituell wordes, anon þe messyngeres of the fende rowned in his eres, and seyde:
35 'Wyll þu spar temperall goodes or thi wyrship or sowles or bodyes, þat thi frendes whom þu loveste more than thi-self may haue wyrshiþe and prosperyte?' To this sterryng þe kynge assented, and to the styrrynges of the frendes

¹ Latin a me.

he, saynge, aunswerd:¹ 'I am suffyciaunte I-nogh and wyse I-nowgh of consell *with-owte* 3ow. Go 3our wayes fro me *with* shame.' And so þe kyng torned his bake to the, & his face to the enmye, & putte from him frendes *with* dishonest reprove and scorne of the frendes of the world. 5

Then cried the fende and sayde: O Juge, loo, now longeth it to me to gouerne the kyng & to yeve him consell by my fryndes.

The Juge aunswerd: go; and as mych as þu art suffered, punyshe the kyng. For he hath provoked me to indignacion 10 ayaynst him.

Too 3er after this, the Juge appered ayane, & the angell & the fende to-for him. Then sayde the fende: O Juge, deme þu now I shall pronownce rightwysnes. þu art verely the self cherite, & þer-for it longeth not to the to dwell in that herte 15 fol. 57^a wher-in Envye and wroth is roted. Thu art also | verry wysdom, & þer-for þu owest nott to be in the herte of him þat desyrith to nye the lyf of his neghtbores, her goodes, and her wyrship. Thu art also verry trouþe, & þer-for it semeth the nott to dwell *with* þat man þat hath bounde him *with* oth to 20 do treson & deceytes. þer-for for this kyng hath spitte þe oute from him as þat thing is spitte owte þat is abhomynable, þer-for suffer me to stirr him and oppresse him, þat he be all oute of his wytt & deede. For my conselles he holdeth wysdom, and thy counsell he takyth for scorne. & *with* sych mede 25 I desyre to reward him, for he hath do my wyll. Neuer-the-les I may nott do to him *with-oute* thi suffrance.

And when this was herde, þe Juge semed to haue a mervelouse chongyng; for then he appered bright as the sone, & in that sone wer see three wordes: þat is, vertue, trowth, & rightwys- 30 nes. Vertue spake & sayde: I haue made all thinges *with-oute* merettes goyng to-for. & þer-fore I am worthy to be worshiped of my creatur & not to be dispised. I am also worthi praysing of my fryndes for my cherite. I owe also to be wyrshiped and dred of myn enmyes, for I supporte hem pacyently *with-uten* 35 her merettes, wher they haue worthely deserued dampnacion. And þer-for, þu fend, it longeth to me to deme all after my rightwysnes and not after thy malyce.

¹ MS. aunswerd aunswerd.

Then anon spake trowth eke and seyde: I in my godhed
 toke manhod of a virgyn, in which manhod I spake & [prech]ed¹
 to peple. I sent also þe holy gost to þe apostoles, & I spake | by fol. 57 b
 her tonges. As I speke ych day by spirituall infusyon to such
 5 as me list, þer-for my frendes mote know þat I my-selfe that
 am trowth hath sende my wordes to a kynge, which he hath
 dispiced. þer-for, þu fende, her now; for I wyll speke þat it
 be know wheder the kyng hath obeyde to my concell or to my
 stirrynges. For I wyll tell all the concell I ȝove to the kynge,
 10 rehersyng now in few wordes þat I expressed to-for mor largely.
 For the kynge was sterred & concelled to be-war of all synnes
 forbode of holy church, & to haue moderate fastynges, so þat
 he myght her and aunswer his sugettes compleyntes, & be redy
 to do right to rich and poor þat aske it; so þat for mych
 15 abstinence þe goode of þe comynthe of the peple of the realme
 and þe gouernance of the comyn profett be nott lassed, ne þat
 he shuld nott be þe mor sleuth for ouer-mych excesse to yeve
 audience to all. Also the kynge was conceyled & stirred how
 he shuld serue God & pray, and which dayes and tymes he
 20 shuld lefe oþer occupaciones & entente to the comyn profett of
 his realme. Also þe kynge was concelled which days he shuld
 ber þe kyngely crown to the wyrship of God; & þat he shuld
 treete all his conceylles with men þat loveth trowpe & with the
 frendes of God; and þat he shuld neuer wyttyngly passe trowth
 25 ne law; & þat he shuld nott putt non vn-wounte greuaunce to
 þe comyn peple of his realme bot for defence of the same, & for
 werr ayaynest the paynemes. Also the kynge was conceyled
 to haue an nowmbre of seruantes in howsehold, acordyng to
 þe faculte of lyfelod and rentes of the cheker of his realme.
 30 & all þat left over, he shuld departe with his | knyghtes and fol. 58 a
 frendes. Also the kyng was conceyled wysely to monysh hem
 þat wer insolente & lewde with cheritable wordes, and manfully
 to correkke hem; & þat he love in goodely cherite hem þat
 wer prudente and sadde; & that he shuld defende þe peple
 35 dwellyng in his realme and yiff his yiftes with discrecion; & all
 tho thynges þat longe to the crown he shuld nott lessen nor
 alyene; that he shuld deme rightfully both men of the lond
 and strangeres; þat he shuld love the clergy, & cheritably

¹ *Latin* praedicabam; MS. purchased.

gadre to him his chyualrye, and norish in peece þe comen peple of his realme.

When thes thinges wer herde, The fende aunswerde to the Iuge & sayde: and I conceyled the kyng to do some synnes priualy which he durst nott do in open. I conceyled him also 5 to say longe & mony prayers and psalmes *with-oute* attendaunce and deuocion of herte, þat so¹ he shuld prolonge & occupie þe tyme in vayne, & nott her anye þat wold compleyn, ne do any ryght to such as suffered wronge. Also I styrred þe kyng to leue & despice *oper* goodemen of the realme; & to lyft vpp and 10 *preferr* oo man above all *oper*; & to love him *with* all his herte, mor than him-self; and to hate his one sonne; & to greue the comyn peple of the realme in his exacciones; & to slee men & spoyle churches. I stirred the kyng also to dissimile rightwysnes; and to suffer ych man to nye *oper*, þat he shuld 15 aliene & yeve londes longynge to his crown to a grete prince of a *noþer* realme, my swor brother; and this I conceyled to þat ende þat treson and werr shuld be arered; þat goodemen & rightfull shuld be caste done; wyked peple shuld be drowned þe depper in hell; & thay that shall be purged in purgatorie 20 fol. 58 b shuld be the | more greuously tormented; women shuld be defowled; shippes in the see shuld be robbed; sacramentes of the church shuld be dispiced; lecherouse lyf shuld þe mor boldely be contynued; and all my wyll mor frely fulfilled. And thus, þu Iuge, be thes synnes, & mony *oper* now I-do 25 & fulfilled be the kyng, it may be preued & know wheder the kyng hath obeyde to thi concele or myne.

After this spake rightwysnes, aunsweryng, & seyde: for the kyng hath hated verteu & dispised trowth, *per-for* it longeth now to þe to encrease some of thyne conceyles 30 *zove* to the kyng. & I owe after rightwysnes to lassen & *with-draw* from him some of my graces I *zove* to him.

The fende aunswerd: O Iuge, I shall multiplie & mor my 35 *ziftes* to the kyng. & first, I shall sende him necligence, þat he take non hede of the werkes of God in his herte, & þat he 35 thenke nott on the werkes & exsamples of thy frendes.

Ryghtwysnes aunswerd: & I shall lasse vn-to him þe Infu-

¹ MS. longe cancelled.

ciones of the holy gost, & I shall withdraw from him the goode thoughtes & comfortes þat he had to-for.

þan seyde þe fende: I shall sende him boldenes to thinke & to do dedely synnes & venyall with-out bashment or shame.

5 Ryghtwysnes aunswerd: I shall lessen his reson & discrecion þat he discerne nott ne discusse þe rewardes and domes of dedely synnes & venyall.

The fende sayde: I shall yeve him drede þat he dar nott speke ne do right ayanste þe enmyse of God.

10 Ryghtwisnes aunswerde: I shall lessen his prudence & knowynges of thinges to be do so lewdly, þat he shall seme mor like a foole & a laper in wordes & dedes than a wyse man.

Then seyde the fende: I shall putt to him angwysse and tribulaciones of herte, be-cause he hath not prosperyte | after fol. 59 a

15 his wyll.

Ryghtwysnes aunswerde: I shall lesse to him gostely comfortes, which he had some tyme in prayeres & in his dedes.

þe fende sayde: I shall put to him fellnes to thinke sotell invenciones, by which he may begyle and disceyve hem whom
20 he desyrith to destrie.

Ryghtnes aunswerd: I shall lesse his vnderstondynge so mych þat he shall take non hede of his own wyrship ne of his own profyte.

The feende sayde: I shall putt to him such Ioy of herte þat
25 he shall nott reke of his own shame, ne of the herme and perell of his sowle, while he may haue temperall prosperite after his wyll.

Ryghtwysnes aunswerde: I shall lessen his thinking to-for & þat consyderacion that wysemen have in her wordes & dedes.

30 Then seyde the fende: I shall yeve him a womannes boldenes, & an vnsemely drede, and sych beryng þat he shall seeme mor lyke a ribold or an harlott than a crowned kynge.

Ryghtwysnes aunswerd: sych dome is he worthy, þat departeth him frome God. For he oweth to be despised of
35 his frendes, & to be hated of the comentye of his peple, & to be caste down of Goddes enmys; for he hath mysseved þe ȝeftes of Goddes cherite, both gostely and bodely.

Than spake verteu¹ ayane and seyde: thes thinges þat ar

¹ Latin veritas.

shewed to the ar nott for the merettes of the kynge, hos sowle is nott ȝett demede ; bot it shall be demed in the laste poynte of his lyfe.

After thes thinges wer sayde, I see þat tho iiij, þat is to say, verteu, trowth, & rightwysnes, wer lyke to the Iuge þat spake 5 to-for.

& then I herde the voyce, as it had be of a bedell saying :
 O ye, all heuenes *with* all planettes, yeveth silence ; & all ye
 fol. 59^b fendes þat | ar in derknes, listeneth ; and all ye other þat ar in
 derkenes, hereth ; for the souerayne emperour proposeth to here 10
 domes apoun the princes of erth.

And anon the kynges that I see wer nott bodely bot
spirituell. & my gostely eres and eyne war opned to her and
 see. And than I see Abraham come *with* all sayntes þat war
 bor of his generacion. Than come all patriarkes and profettes. 15
 & afterwarde I see the iiij euangelistes, hos shapp was lyke to
 iiij bestes, as they ar paynted apoun wallys in the world,
 save they appered quyk and nott dede. After this, I see
 twelfe seetes, & in hem the xij appostoles, abydyng þe com-
 yng of the power. Then come Adam and Eve *with* mar- 20
 tires & confessores and all oper sayntes þat come of hem. Bot
 the manhod of Criste was nott yett see, ne the body of his
 blessed moder ; bot all abode her comyng. The erth and the
 water s[e]med¹ to be lyft vp to heven, & all thinges þat wer
 in hem meked hem, & *with* reuerence bowed hem to the power. 25

Then, after this, I see an awter þat was in the seete of the
 maieste, & a chalesses *with* wyne and water and brede in lyke-
 nes of a hoste offered apoun þe auter ; and then I see how in a
 church of the world a preeste be-gan masse, arayd in a prestes
 araye. & when he had do all þat longed to the masse, & come 30
 to the wordes *with* which he shuld blesse the hoste, I see as if
 the sone and the moone & þe sterres *with* all oper planettes,
 & all heuenes *with* her courses and mevyng, sownede *with*
 swettteste noote and *with* sondery voyces. And all the songe²
 and melodye was herde, and semed as it had be vnnowmer- 35
 fol. 60^a able maners of musyk, whos most swete sowne was impossible
 to be comprehended of mannes wytt | or to be spoke. They
 þat wer in lyght be-held the preste & enclyned hem to the

¹ MS. somed.

² MS. and all the songe and all the songe.

power *with* reuerence and wyrship, and they þat wer in derkenes horred and dredde.

Bot when the wordes of God wer sayde of the prest apon the hoste, it semed to me that the same sacred hoste was in the
 5 seete of the maieste in iij fygures, abydyng neuer-the-lesse in the honde of the preste. And the same holy hoste was made a quyke lombe, and in the lomb appered a face of a man. And a brynnynng flawme was see *with-in* & *with-owte* the lombe and the face. And when I festened my syght besyly in by-holdyng
 10 the face, I se the lombe in the face. And when I behold the lombe, I see the same face in the lombe. & the virgyn sate crowned by the lombe, and all angelles *serued* hem, which wer of so grete multitude as þe motes in the sonne. And a mervelouse shynnyng proceded fro the lombe. Ther was also
 15 so grete multitude of holy sowles, that my sight myght nott behold hem in length, brede, heght, and depnes. I see also some places voyde, þat ar ȝyt to be fulfilled to the wyrship of God.

Then herde I a voyce oute of the erth, of vnnowme[ra]ble¹
 20 thousaundes, crying & seying: O lorde God, rightful Iuge, ȝeve dome apon our kynges and princes, and take hede to the shedyng of our blode, and be-hold the sorowes and wepynges of our wyfes and children. Be-hold our hungre & shame, *our* woundes & our prisonmentes, brynnynng² of our howses, & the
 25 vyolacion of the chaste maydens³ & women. Be-hold the wronge doo to churches and to all the clergy. & se þe false byhestes and deceytes of kynges & of princes, & the pillage þat they wrayste to hem *with* vyolence & Ire. For they reke nott how many thousaundes die, so they may spred o-brode her
 30 pride.

þan cried ther oute of hell as it had be vnnowmerable thou-
 sandes, saynge: O Iuge, we know þat þu art maker of all
 things. ȝeve dome þer-for apon the lordes whom we *serued* in
 35 erth. For they haue drowned vs in hell depper than we shuld haue be, and powghe we wyll the harme, ȝett ryghtwysnes compelleth vs to compleyn & say trowth. For our erthely lordes loved vs *with-oute* cherite; for they roght no more of

¹ MS. vnnowmeble.

² MS. brynnynng (*five strokes*).

³ MS. n above line.

our sowles than of doggis. & it was allon to hem wheder we loved þe, our maker, or noo, desyringe euer to be beloved & served of vs. *þer*-for thay ar vnworthi heuen; for they reke nott of the. & they ar worthy hell, bot thy grace helpe hem. For they haue deceyved vs; & *þer*-for we wold suffer mor grevous paynes þan we suffer, that her payn shuld neuer haue ende.

Afterward, they that wer in purgatorie, spekyng be lykenes, cryed & sayde: O Juge, we ar demed to purgatorie for contricion & gode wyll þat we had in þe end of *our* lyf. And *þer*- 10 for we compleyn apon the lordes þat ȝyt lyff in erth. For they aught to haue gouerned vs, & to haue warned vs *with* wordes & blamynges, & to haue taught vs *with* holsom conseyles & exsamples. Bot they comforted vs rather, & prouoked vs rather to evell dedes and synnes. And *þer*-for our payn is now 15 the mor grevous for hem; & the tyme of payne is þe larger; & our-shame & tribulacion is the mor.

Then spake Abraham *with* all þe patriarches, and seyde: O lorde, amongst all thinges desirable, we desyre that thy¹ sone shuld be bor of *our* lynage, þat is now despised of þe 20 princes of erth. *þer*-for we aske dome apon hem, for they take no hede to thy mercye, ne they dred nott thy dome.

Then spake the profettes and seyde: we profecyed of the comyng of the sonne of God; and we seyde þat for the delyuer-
 fol. 61 a aunce of þe peple was nedefull that he shuld be bor of a virgyn 25
 & suffer tre-son and be take and be scorged & be crowned *with* thornes & att laste dye on the crosse, that heven shuld be opened & synne do away. Wher-for thoo thinges ar now fulfilled þat we seyde; *þer*-fore we aske dome apon the princes of the erth þat despyce thy sonne þat of thy cherite dyed for hem. 30

The[n]² spake the euangelystes & sayde: we ar wyttnes þat thi sone hath fullfylled in him-selfe all thinges þat wer for-sayde of him.

Also the appostoles spake and seyde: we ar Iuges, *þer*-for it longeth to vs to deme after trowth. Wher-for he that despices 35 the bodye of God & his preceptes, we deme to perdicion.

After all this, þe virgyn that saatt by the lombe sayde: O moste swete lorde, haue mercy apon hem.

¹ MS. they; *Latin* Filius tuus.

² MS. the; *Latin* tunc.

To hir the Iuge aunswerd: it is nott right, he seyth, to denye the eny thing. Ther-for they that sesen from synne and do worthy pennaunce shall fynde mercy; and dome shall be torned away from hem.

5 After this I see that the face þat was see in the lambe spake to the kyng and seyde: I haue do grace *with* the, for I haue shewed the my wyll: how þu shuldest ber and demene the in thy gouernaunce, & how þu shuldest gouerne thi-self honestly and worthely. I cheresed the also *with* swete wordes of cherite
10 as a moder, & I fered the *with* warninges as a pitevos fader. Bot thu, obeyng to the fende, hast cast me from the, as a moder casteth away a dedebor chyld whom she deyneth noþer to touch ne putt her tetes to his mouth. & *per*-for all þe goode þat is byhyght þe shall be take from the & yove to one þat
15 shall come after the.

After this, the virgyne þat saate *with* the lambe spake to me and sayde: I wyll tell the how vnderstondynges of spirituell visiones is yeve vn-to þe; for the | sayntes of God receyve the fol. 61 b
holy goste dyuersely. For some of hem knowe to-fore the
20 tyme when tho thinges shuld fall þat wer shewed to hem, as holy profettes. Other knew to-fore what ende any batell shuld haue, or euer they that shuld fyght entered bateyle. Oper knew in spirett what they shuld aunswer to persones that comen to hem when any thinge was asked of hem. Oper
25 knew wheþer they wer dede or quyke þat wer fer frome hem. Bot it is not lefull to the to know other thinges, bott to her and see gostely thinges, & to write þe thinges þa puseeste, & to tell & say hem to such persones as þu [art]¹ bode. And it is nott lefull to the to wete wheþer they be olyve or dede, to whom þu
30 art bode write; or wheþer they shall obey or nott to the con-ceyles of thy wrytyng I-yeve to the from God in spirituell vision for hem. Bot pough this kyng haue dispiced my wordes, 3yt *per* shall [come]² anoþer þat shall receyve hem *with* reuerence and wyrship and vse hem to his helth. Amen.

35 Our lorde Ihesu Cryst blameth & treteth her^{de} sentence <sup>Revela-
tions,
Book VII,</sup>
apon all maner of peple, of what state or degre euer they be, for her synnes & vnkyndenes, be-hotyng mercy if they wyll Chap. 30.

¹ Latin quibus tibi praecipitur; and cf. below.

² Latin veniet.

amende hem. & this revelacion our lord bad seynt Birgitt write laste of her revelaciones, affirmyng þat his dome shall be fullfylleð apon all peple þat torne not to him with wery mekenes, like as it is shewed in this same revelacion. Cap. xxiiij.

5

I see a grete pales like to a bryght heuen, wher-in was an hoste of heuenlychevallrye, vnnowmerable as motes of the sonne, shynnyng bright as the sonne bemes. Ine this paleys þer satt
fol. 62 a in a marvelouse trone, as it wer | a person of a man of incomprehensible feyrenes, & as lord of grete power, whos clothes 10 were mervelouse and of vnspekeable clerenes. And a virgyn stode tofore him þat sate in the trone þat was brighter than the sonne, whom all they that wer ther of heuenly chevalrye wyrshoped reuerently as the quene of heyvenes.

Then he þat sate in the trowne opned his mowth and sayde : 15 her ye, all my enmyes lyvyng in the world ; for I speke not now to my frendes þat foloweth my wyll. Her 3ee, all clerkes, archbysshoppes, bishoppes, and all þat ar of lowr degre of the church. Here 3e eke, all religiose peple of what-euer order ye be. Hereth eke, 3e kynges, princes, and Iuges of the erth, and 20 all soueraynes and seruantes. Hereth eke, 3e women, princesses, ladies, wyves, maydenes, and all peple of what euer condicion or degre þat 3e be, grete or smale, þat dwell in the world. Here thes wordes which I my-selfe þat made yow speke now vn-to yow. I compleyne, for 3e ar go a way fro 25 me, & ye haue yeve fayth to the fende, myn enmye. 3e haue forsake myn comaundementes, & 3e follow¹ the wyll of the fende and of his sugestyones. 3e take non hede þat I, vnchaungeable & endeles God, your maker, come downe from heven vn-to a virgyn, takyng of hir a body, and was conuersaunte with yow. 30 & I be my-selfe opned yow þe way & shewed yow concelles be which 3e shuld go vn-to heuen. I was naked, scourged, and
fol. 62 b crowned with thornes, & so strongly | stretched o-brode and length on the crosse þat all 3e synowes & loyntes of my body wer as they had bene lewsed in sounder. I herde all 35 repreves and suffered moste despisable deth & bytter sorow of herte for your helth. O 3e myne enmyes, of all thes thinges take 3e no hede, for ye ar deceyved. & þer-for ye ber the yoke

¹ MS. fololow.

and the byrden of the fende *with* disseyveable swettenes, & 3e
 knowe nott nor fele not thoo thinges, tyll endeles sorow neghe
 apon yow ; & 3ytt pese thinges suffice nott to yow. Bot þer-to
 your pride is so mych þat yf 3e myzt ascende above me, 3e wold
 5 gladly do it ; and the luste of your flesh is so mych þat ye
 wold rather be *with-owte* me þan 3e wold leve your inordinate
 delyte. And also your couetyse may nott be fylled, as a sakke
 þat is open att both endes ; for þer is nothing þat may fyll
 your couetyse. þer-fore I swer in my godhed þat if ye dye in the
 10 state þat 3e ar ine now, 3e shall neuer se my face, bot for your
 pride ye shall be drowned so depe in hell þat all fendes shall
 be above yow & torment yow *with-uten* comforth. For your
 lecherye 3e shall be fylled *with* horrible venym of the fende,
 and for your couetyse 3e shall be fylled *with* sorow and
 15 angwysse and be parteners of all evells þat is in hell. O ye
 myne Enmyes, abhomynable, vncurteys, and vnkynde, I seme
 to yow as a worme dede ine wynter ; and þer-for ye do what
 ye wyll, and haue prosperyte. Bot I shall aryse in Soumer,
 and then 3e shall be styлле ; and ye shall nott flee myn
 20 honde. Nethlesse, O 3e Enmyes, for I haue bowght yow *with*
 my blode, and I seke right noght bot your sowles, þer-for
 torneth yett azayne to me *with* mekenes, & I | shall receyve fol. 63 a
 yowe gladly, as my children. Shakyth from yow the grevouse
 yokke of the fende and hath mynde on my cherite ; and 3e
 25 shall see in yowr consyence that I am esy and myld. Amen.

Assint laudes deo.

[The rest of fol. 63 a and fol. 63 b blank ; another hand com-
 mences at the top of fol. 64 a.]

How oure blissid lady is redy to helpe alle, bothe fol. 64 a
 30 wyues, widowes, and maydens. Revela-
 tions,
 Book IV.
 Chap. 53.

Here thou,¹ saith the modre of God to seint Birgitte, that
 prayest God with all thyne herte that thi children may please
 God. Truely, suche prayer is plesyng to God. For there is
 no modre that loueth my son aboue all thynges and askith the
 35 same to hir children, but þat I am anone redy to helpe hir to

¹ MS. what *incorrectly inserted above line* between thou saith ; *Latin* audi tu
 (inquit) mater Dei, quae toto corde rogas Deum.

pe effect of hir askyng. There is also no widowe þat stably prayeth aftir the helpe of God to stonde in widowhod to þe worship of God vn-to hir deth, but that anone I am redy to fulfille hir wille with hir. For I was as a widowe, in þat I hadde a sone in erthe that had no bodily fadre. There is also 5 no virgyn that desireth to kepe hir maydenhode to God vn-to hir deth, but þat I am redy to defende hir and to comforte hir. For I myself am verrayly a virgyn. Nor thou owest not to meruaile whi I say these thinges. It is write that Dauid desyred kyng Saules doughter, whan sche was mayde. He 10 resceyued hir also, whan sche was widowe. He had also the wyf of Vrye, while hir husbonde lyued. Neuirtheles, the desyre and lust of Dauid was not with-oute synne. But that gostly dilectacion of my sone, which is lorde of Dauid, is with-oute all synne. Therefor, as these thre lyves, that is, mayden- 15 hod, widowhod, and wedlok, plesed Dauid bodily, so plese it my sone to haue hem in his moost chast delyt gostly. Therefor no meruail though I helpe hem and drawe her gostly delyte in-to the delyt of my sone, for his delyt is vn-to hem.

Revela-
tions,
Book II,
Chap. 23.

The mantelle of mekenes.

20

Oure lady seint Mary spekith vn-to the spouse of Crist, seint Birgitte, and saith : many meruailen why I speke to þe. Certayne therefore it is that my mekenesse be schewed, for as þe hert iogeth not of a membre of the body þat is seeke to-fore it resceyue helthe ayene, and whan it is hole, the herte is more 25 glad ; so I, synne a man neuer so moche, yf he turne ayene to me with¹ alle his herte | and with veray amendement anoon, I am redy to resceyue hym. And I take noo kepe how moche he hath synned, but with what entent and wille he turneth ayene. I am cleped of alle modir of mercy. Forsothe, 30 doughtre, the mercy of my sone made me m[e]rcifull,² and þe disese of hym made me to haue compassion. And therefor schall he be wretched þat cometh not to mercy while he may. Therefor, thou my doughter, come and hide the vndir my mantell, whiche is dispisable outward, but ynward it is profit- 35 able for thre thinges. First, it schadowith from tempest of wyndes. Seconde, it kepith from bytyng colde. Thridde, it

¹ MS. of cancelled, and with inserted above line.

² MS. mrcifull.

defendith fro reyne. This mantel is my mekenes. This semeþ
to þe louers of the worlde full despisable and veyn to folue.
What is more despisable þanne to be cleped a foole, and not be
wroth nor speke ayene? What is more despisable þanne to
5 leue and forsake alle thinges, and to be nedy in all thinges?
What is more sorowful amonge wordly peple than a man to
suffre and dissimile wronge doon vn-to hym, and to bileue and
holde hym-selfe lower and more vnworthy þan alle othir?
Suche, doughtre, was my mekenes. This was my ioye, this
10 was all my wille, that [I]¹ wolde please noone but my sone.

And this, my mekenes, is vaylable vn-to thre thinges. First,²
for tempest of wynde and wedir; þat is, for þe repreef and de-
spyt of men, for as wynde and wedir that is full of tempest and
stronge greueth a man on eche syde and makith hym colde, so
15 repreues beren donne lightly a man that is vnpacient, and
thenkith not on þe tyme and thinges þat arne to come and
maken his herte colde from charitee. But who euer take kepe
besily to my mekenes, he most thenke what I, lady of alle,
herde, and seche my praysing and not his, and considere þat
20 wordis arne but wynde; and anoone he schall haue refreshhyng
and fynde eese. For why are wordly peple so vnpacient to
suffre wordes and reproves, but for þey seche more their owne
praysing than the praysing of God? And there is no mekenes fol. 65 a
in hem, for they haue their eyen sperde from biholding of hir
25 synnes. Ther-for, though the rightwysnes that is write say
that a man is not bound to suffre or to here repreuable wordes
without cause, it is vertue and worthy reward to here and to
suffre paciently contrarious thynges seyde or doo vn-to hym.

Seconde,³ my mekenes defendith from bytyng colde, þat is
30 to say, from carnal frenschip and fleschly loue. There is a
manere of frenschip and loue by which a man is loued onoly
for these thinges that arne present, as þei that seyen thus:
'Fede thou me, and I schall fede the in this lyf. For I recke
not who fede the aftir thi deth. Worship þou me & I schall
35 worship the, for I charge litil what worship folue here aftir.'
This frenschip is colde and with-oute hete of þe loue of God.
And it is as snowe frore in the loue and compassion of his

¹ Latin cogitabam.

² MS. j in margin.

³ MS. ij in margin.

neighbourh that hath nede. And vnfruytfull to rewarde, for whan hir felaschip is departid and þe table layde doune, anoone all the profyt of hir frenschip and loue is dissolued and þe fruyte there-of agoo. But who euer folue my mekenes, he doth wele to alle for God, bothe to enmyes and to frendes. [To frendes],¹ 5 for they abyde stably in the worship of God; and to enemyes, for they arne the creatures of God, and in happes they schullen be-come goode.

Thridde² is the beholdyng of my mekenes defendith from reyne and from vnclennesse of water that cometh of cloudes. 10 Whereof cometh cloudes or skyes, but of humours and moisture goyng oute of the erthe, and arne lifte up in-to þe firmament, and there waxe thicke? And so comen thre thinges of hem: rayne, hayle, and snowe. This cloude betokeneth mannes body, þat cometh of vnclennesse. This body hath 15 thre thinges with it, as hath the cloude: for the body hath heryng, seyng, and felyng. In that þat the body hath sight, it desyreth tho thinges þat it seeth; it desyreth goode thinges fol. 65 b and fayre faces, and | it desyreth large possessiouns. And what arne alle thise thinges but as reyne comyng of cloudes, 20 defoulyng the herte in desyre and loue to gadre goodes togedre, vnrestyng the herte by many besynesses, disperplyng the herte by many and vnprofitable thoughtes, and troubling it in leuyng of tho thinges þat it hath gadrid to-gidre. In þat that the body hath heryng, it herith gladly the owne worschip 25 and loue and frenschip of the worlde. It herith also all þat is delitable to þe body and noyous to þe soule. And what arne all thise thinges, but as snowe þat sone is dissolued and makith þe soule colde to God and harde to mekenes? In that that the body hath felyng, it felith gladly þe owne lust and eese of þe 30 flesh. And what is this but hayle frore to-gidre of waters of vnclennesse, making þe soule vnfruytfull to gostly þinges, stronge to wordly thinges, and softe to þe desyre of þe body? Therefor who euer desyre to be defendid from this cloude, fle he to my mekenesse and folue it; for by þat he schall be 35 defended from couetise of sight, that he desyre not vnleful

¹ *Latin amicis. Amicis. The MS. has omitted the second Amicis, which is necessary for the sense.*

² *MS. iij in margin.*

things; and from delyt of hering, that he here not ayenst trouthe; and fro lust of the flessch, that he be not ouercome in vnlefull steringes.

Forsoth, I say to þe that the beholdyng of my mekenes is as
 5 a good mantell, makyng hote hem þat bere it. That is to say,
 not hem that bere it only in thought, but also in dede; for a
 bodely mantell makith not a body hote bot if it be bore, nor
 my mekenes profiteth not hem to thenke it, but yf eche of hem
 studie to folue it in dede to her power. There-for, my dough-
 10 ter, doo vp-on the this mekenes to þy power; for wymmen of
 þe worlde bere mantels that haue moch pryde outward and
 with-in, but litil profyt. Suche clothyng fle þou in all wyse;
 for but yf þe luf of the worlde be first foule¹; and lothsom vn- fol. 66a
 to þe; and but yf þou thinke continuely the mercy of oure
 15 lorde God schewed vn-to þe, and thyn vnkyndnesse ayen to
 hym; and but yf thou thinke alwey tho thynges þat þou hast
 doo and þat þou doest, and what sentence of dome þou deseruest
 ther-for, thou maist not gete the mantel of my mekenes. For
 where-to meked I me so moche, of where-of deserued I so
 20 moche grace, but for I thought and knewe wele þat I was right
 nought nor had right nought of my-self? There-for I wolde not
 myn oune preysyng, but þe praysyng and worschip of hym
 only that was yeuer and maker of all. Therefor, daughter,
 flee þou to þe mantel of my mekenesse, and thenke and holde
 25 thy-self a synner aboue all othir. For þough thou see ony
 wykked, thou wost not what schall come vn-to hem to-morowe.
 Also þou wost not with what entent nor with what knowyn g
 thei do it, wheþer it is of freelte or of purpos. Therefore pre-
 ferre thi-self to-fore none; and thou owist to deme none in
 30 thyn herte.

Oure lorde Ihesu Cryst techith vs to meke vs in foure
 maners.

Revela-
 tions,
 Book IV,
 Chap. 91.

The sone of God spekith vn-to seint Birgitte and saith :
 Thou owest to meke the in foure manere wyse. First,²
 35 anempst hem that haue power by estat or by office in þe

¹ *Marg. gloss* : A schort lesson : | how þou schalt arraie the in þe mantel of
 mek[e]nesse.

² MS. j *in margin*.

worlde. For sithe man despisid and lefte to obeye God, it is worthie þat he obbeye to man. And for folke mowe not be with-oute gouernours, therefor reuerence and worschip most be youe to þe power. Seconde,¹ þou most meke the anempst hem that bene poure gostly, that is to seye, anempst synners, 5 prayeng for hem and thonkyng God for in happes thou art not ne hast be noon suche. Thridde,² anempst hem that bene riche gostly, that is to say, anempst þe frendes of God, thenkyng thy-self vnworthy to serue hem or to be conuersaunt amongst hem. Fourthe,³ anempst þe pore of þe worlde, helping hem 10 and clothing hem and wasching her feet. |

fol. 66 b This is a reuelacion sende to the holy spouse of Crist, Revelations, saint Birgitte, in whiche oure lady saint Marye repreueth Book VI, the pryde of wymmen in her porte, beryng, speche, array, Chap. 52. and opere gouernaunce, by example of thre wrecched 15 wymmen; of whiche one was in helle, anothir in purgatorye, and the thridde alyue.

The⁴ holy spouse of Crist, saint Birgitte, spekith vn-to oure lorde Ihesu Crist wordes of louyng and praysyng for the grete grace þat he wrought with hir, and saith : praysyng be vn-to þe, 20 almyghty God, for all thinges þat bene made, and worschip for alle thi vertues. Seruice be youe vn-to þe of all creatures for thi grete loue and charitee. I, ther-fore, vnworthy and sinfull euer fro my youthe, thonke þe, my God, that thou denyest grace to no synners that asken hit ; but thou sparist and hast 25 mercy on alle. O my suettest God, it is full merueillous that thou workist with me ; for whan it plesith the, thou bringist my body in a spiritual slepe, and than þou excitest and resist vp my soule to see and here and fele gostly thinges. O my God mooste swete, how suete bene thy wordis to my soule, 30 which sualwith hem as mete althir suettist. And thei entren with ioye in-to myn herte, for whan I here thy wordes, I am bothe full and hungry ; fulle, for me delitith no thinge but thi wordes ; hungry, for the more I here hem the more feruently I desyre hem. Ther-for, blesful God, yeue me helpe euere to 35 do thy wille.

¹ MS. ij in margin.² MS. iij in margin.³ MS. iiij in margin.⁴ Marg. gloss : Oure lorde appering vn-to saint Birgitte.

and loþþom. vnto þe. and bit if þou thinke continually the my
 of oure lord god. sheweth vnto þe. and thine conuynynge. vnto
 to hym. and bit if thou thinke alway the thing so. if þou hast
 doo. And pat þou doest. And what sentence. if some þou deser
 nest the fore. thou mayst not gete the mantel of my mekenes
 for. where to mekeþ q me so moche or where of. deservyd q
 so moche grace. but for q thought. and knesse. wode. p. q.
 was. yght nought. nor had yght nought of my self. there
 for q wode not. myn ome pwyng. but þe pwyng. and
 worship of hym only that was. power and maker of all
 therefore. dought. flee þou to þe mantel of my mekenes
 and therke and holde thy self. a symier abone all oþyr
 for. pough. thou see my. wytted. thou. wost. not. what
 oþer. came. vnto. hym. to. morose. Also. þou. wost. not. what
 what. entent. nor. with. what. knessing. ther. do. it. why
 it. is. of. flecte. or. of. my. poore. therefore. pseye. thy. self. to
 fore. none. and. thou. oþer. to. done. none. in. thy. herte.
 Oure. lord. ihu. qyt. techeth. vs. to. meke. vs. in. þow. maner.

The. one. of. god. spekyth. vnto. vnt. þynge. and. with
 al. þou. oþer. to. make. the. in. þow. maner. wyse. first.
 anempe. hem. that. hane. power. by. estat. or. by. office. in. þe
 worlde. for. oþer. man. deservyd. and. leste. to. obeye. god. it
 is. worthie. pat. he. obeye. to. man. And. for. folke. moche. not
 be. with. our. gowdnyng. therefore. pwyne. and. worship.
 most. be. done. to. þe. power. Seconde. þou. mayst. meke. the.
 anempe. hem. that. bene. þow. gody. that. is. to. oþer. anempe.
 symier. prayng. for. hem. and. thankng. god. for. in. happen
 thou. art. not. we. hast. be. noon. oþer. Thidde. anempe. hem.
 that. bene. iude. gody. that. is. to. oþer. anempe. þe. fender. of. god
 thekyng. thy. self. on. worth. to. oþer. hem. or. to. be. constant
 amongst. hem. fourth. anempe. þe. pore. of. þe. worlde. helpng.
 hem. and. clothng. hem. and. sayng. for. fact.

hote þou that
 aþare the in þe
 mantel of mek
 ness.



Oure lorde Ihesu Crist ansuerith and seith: I am with-outen begynneng and withouten ende. And alle thinges that are arne made by my power; all thinges arne disposed by my wisdom and all thinges arne gouerned be my doome and wille; 5 and alle my workes arne ordeyned by charitee. Therfore to me is right nought impossible. But that herte is ouer-harde that nothir loueth me ne dredith me, sith I am gouernoure of all pinges, | and Iuge. And ȝit man fulfilleth rathir the wille fol. 67 a of þe deuell, whiche is my turmentour and a deceyuour, whiche 10 yeueth oute venym largely by the worlde, for which soules mowen not lyue, but thay arne drouned doune in-to the deth of helle. This venomos synne, which, though it be bitter vn-to þe soule, ȝit to many it sauoreth swetly, and eche day it is drowe oute of þe deuels honde vpon moche people. But whoo 15 herde euere ony¹ suche thingis, that lyf is offred vn-to alle, and thai chesen rathir deth þan lyf. Neuertheles I, God of alle, am pacient and haue compassion of her wrecchidnesse. For I doo as a kyng þat sendith wyne vn-to his seruantis and saith: 'Brille it forth to many, for it is holsom. It yeueth 20 helthe vn-to þe syke, myrthe vn-to hem þat bene heuy, and a manful hert to them þat bene hoole.' Bot ȝit þe wyne is not sente but by an able vessell. So I haue sent my wordes, whiche arne likned to wyne, yn-to my seruantes by the, that art my vessell, whiche I wille fille and drawe oute aftir myn 25 owne wille. Myne holy spirit shall teche the wheder thou schalt goo and what þou schalt saye. Therfore speke thou ioyfully and with-oute fere tho thinges that I bidde the; for there is none that schall preuayle ayenst me.

Thanne ansuerde the spouse, seint Birgitte: O king of all 30 glorie and blisse, yeuer of all wisdom and graunter of all vertues, why takist thou me to suche a werk, that haue wasted my body in synnes? I am as an asse, lewde and vnwyse and defectif in vertues; and I haue trespassid in alle thinges and no thyng amendid.

35 Oure lorde Ihesu Cryst answerde: if money or othir metall be presented vn-to a lorde, who schulde meruaille, though he | made hym there-of crownes or ringes or peces to his owne fol. 67 b profite? So is it not to meruaille though I resceyue þe hertis

¹ MS. ony inserted above line.

of my frendes presented vn-to me, and doo my wille in thaym. And for as moche as one hath lesse vndirstonding and anothir more, there-for I vse the conscience of eche as is expedient to my worschip. For the herte of a rightfull man is my money; therfor be thou stable and redi vn-to my wille. 5

Than¹ spak the modir of God to seint Birgitte, sayeng: What sayen þe proude wommen in thy kyngdome?

Saynt Birgitte ansuerd: O lady, I am one of thaim, and therfore I am aschamed to speke in thy presence.

Than sayde the modir of god: though I knowe it better þan 10 thou, ȝet I wole here it of the.

Saynt Birgitte ansuerde: whanne, sche saith, verray mekenesse was prechid to vs, we seide that oure progenitours enherite vs, and yaue vs in heritage large possessions and fayre nortur of maneres and condicions. Why therfore schulde I not 15 folue them? My modir saat with the first and the highest and was clad and arrayed nobley, hauyng right many seruantes and norsshyng thaim with worschip. Why schulde I not also enherite suche thinges to my doughter, whiche hath lerned to bere hir nobley and to lyve with bodily ioye and to die with 20 grete worschip of the worlde?

The modre of God ansuerd: iche womman that hath thise wordis and sueth hem in dede gooth by the verry way vn-to helle. And therfor suche ansuere is full harde. What profiteth to haue suche wordis, whan the maker of all thinges 25 suffred his body to abyde and duelle in erthe with all mekenesse fro the tyme of his birthe vn-to his deth, and there come neuere cloth of pride vpon hym. For-sothe, suche wommen fol. 68^a considren not his face, how he stode lyving and dede vpon | the crosse, blody and pale for paynes; nor that rekken not of his 30 repreues whiche he herde, nor of his despisable deth whiche he chees; nor thei haue not in mynde, the place where he ȝaaf vp the spiryt, for where theues and robbers had reseyued many woundes, there was my sone wounded. And I, that tofore all creatures am moost dere vn-to hym, and in me is all mekeness, 35 was there present. And therefore thay that done such proude and pompous thinges, and yeuen othir occasion to folue thaim, bene liche vn-to a sprenkle; whiche, whanne it is put to

¹ *Marg. gloss*: Oure lady and saint Birgitta.

a brennyng licour, it brenneth & defouleth alle theim that it sprenglieth. Right so the proude zeueth ensample of pryde, and full greuously they brenne soules by euell exsamples.

And therfore I wil now doo as a good modre whiche, fering
 5 hir children, makith hem to see þe rodde, whiche the seruantes
 seeth also. But the children, seyng the rodde, dreden to offende
 hir modre, thonkyng hir that sche wolde threten hem and not
 bete thaim. The seruantes dreden to be beten yf thay tres-
 passe. And so of þat drede of the modre the children doon
 10 moo good dedes than they dedyn tofore, and the seruantes
 doon lasse euell. So sothly, for I am modre of mercy, therfor
 I wole schewe to the the rewarde of synne, that the frendis of
 God may be more feruent in the charitee of God. And synners,
 knowyng thaire perell, flee synne, atte leest, for drede. And
 15 on this manere wyse I haue mercy bothe of good and euell; of
 the good peple, that thay obtene and gete more croune and
 reward in heuen; of the wicked, that thay suffre lasse payne.
 And there is none so moche a synner, but þat I am redy to
 helpe hym; and my sone to yeue hym grace, yf he aske mercy
 20 with charite.

Aftir this, there appered three wymmen:¹ that is to sey,
 the modre, and the doughter, and the nyfte, that is, the
 doughteris doughter. But the modre and the nyfte appered
 dede, and the doughtir aperid o-lyve. The saide deed modre
 25 se-med to comme crepyng oute of a foule and derke clay dicke; fol. 68 b
 whos herte was drawe oute of hir body, hir lippes kut of, and
 hir chyn tremeled; hir teth, schynyng, white, and longe,
 grinted and chatred to-gidres; hir nose thrilles weren all-to
 gnawe; hir eyghen put oute, hangyng doune on hir chekes
 30 betwene senowes; hir forhed was holowe; and instede of hir
 forhed was there a grete and derke depnesse. In hir hede the
 hede panne faylled and was away, and the brayne boyled vp as
 it had be leed, and flowed oute as blak picche. Hir nek turned
 a-boute as a tree that is turned in the instrument of a turnour,
 35 ayenst whiche was sette an Irne alther sharpest, kityng and
 shaving away with-outen ony comfort. Hir breste was open
 and full of wormes longe and smale; and eche of thaim
 walowed hider and thider vp-on othir. Hir armes were liche

¹ *Marg. gloss*: the apperin[g] of thre wym[en].

vn-to the haftes or handlis of a grynding stone. Hir hondes weren as keyes full of knottes and longe. The chynes of hir bak weren alle dissolued, eche from othir; and one goyng vp, anothir goyng doune, they cessed neuere of mevyng. A long and a grete serpent come forthe by the nethir partie of hir 5 stomak vn-to þe ouerparties; and ioyneng the heed and taylle to-gidre as a rounde bowe, wente rounde aboute hir bowels continually, as a wheel. Hire hippes and hir legges semed as two roughe staues of thorne full of prickes moost sharpe. Hir feet weren as it hadde bene toodes.

Thanne¹ this dede modre spak vn-to hir doughter þat was o-lyve, sayeng: here thou, alto torne and my venomos doughtre. Woo to me that euere I was thy moder. I am sche that sette the in þe nest of pryde, in whiche thou, maad hoo[t],² waxist til thou come to age. And þan it was plesyng to the that thou 15 haddist spent thyne age in that nest. Therefor I say to the that as often as thou turnest thyn eyhen with lokyng, or sight of pryde whiche I taught the, so ofte castist thou boyling fol. 69^a venom in myn | eyghen with vnsuffrable brennyng hete. As often as thou spekest wordes of pride whiche thou lerndest of 20 me, so often swalowe I moost bitter drinke. As often as thyne eren arne fillid with wynde of pryde whiche the wawes of arrogance and pryde exciten and stiren vp in the, that is to say, to here prayssinges of thyn owne body and to desyre worschippes of the worlde, whiche thou lernedest of me; so 25 often cometh to myn eres a feerful and dredfull sounne, with wynde blowyng and brennyng. Woo there-fore to me, poure and wrecched: ther-fore poore, for I haue nor fele right nought of good, and ther-for wrecched, for I haue habundaunce and plentee of all euell. But thou, doughtir, art liche vn-to the 30 taille of a cowe whiche, goyng in foule claye, as often as sche moeueth hir taille, so often sche defouleth and bys[p]renglith³ thaim that been nye aboute hir. So thou, doughtre, art lyke vn-to a cowe; for thou hast not no goodly wisdom, and thou

¹ *Marg. gloss*: the dede modre and the doughter o-lyve.

² MS. maad hood; *Latin* in quo calefacta crescebas, donec ad aetatem pervenisti.

³ MS. bystrenglith; *Latin* aspergit. Cf. *N.E.D.* bespringild (c. 1440); the *g* is influenced by *M.E.* besprenge[n], to besprinkle.

goest aftir the werkes and steringes of thy body. Ther-for as often as thou foluest the werkes of my custome, that is to say, the synnes which I taught the, so often is my payne renewed, and the more greuously it brenneth vp-on me. Ther-fore, o þu
5 my doughtre, why art thou proude of thy generacion and kynne? For it be honour and worschip vn-to the that the vnclennesse of my bowelles was thyne pilowe, my schamefull membre was thyne oute goyng, and the vnclennesse of my bloode was thy clothinge whan thou were bore? Ther-for now
10 my wombe, in which thou lay, is alto eten with wormes. But why, doughtir, playne I vp-on the, whych I aught more to playne vpon myself? For thre thynges ther arne that turmenten me moost greuously in myne herte. The first is that I, maad of God to heuenly ioie, mysvsid my conscience and haue dis-
15 posed me vn-to the sorowes of helle. The seconde is that God made me fayre as an aungell, but I deformed and haue forschape my-self so that I am more | liche vn-to the deucl than to an fol. 69b
aungel of God. The thridde is þat in the tyme youen to me, I made a full euel chaunge. For I resceyued a litil thing
20 schort and transitorie, that is to say delectacion of synne, for whiche I fele now endles euel, that is, þe payne of helle.

Thanne¹ saide this deed modre vn-to the spouse of Cryst, saint Birgitte: thou, sche saith, that seest me, seest me not but by bodily liknesse. For yf thou schuldest se me in that
25 fourme in whiche I am, thou schuldest dye for drede; for alle my membres arne deuels. And ther-for the scripture is trewe that saith that as rightfull men arne membres of God, so synners arne membres of the deucl. Right so haue I now in experience that deuels arne fastned vn-to my soule; for þe
30 wille of my herte hath disposed me vn-to so moche filthe, deformyte, and myschap. But here now furthermore. It semeth to the that my fete arne as toodes. That is for I stode stablye in synne; ther-for now fendes stonden stablye in me. And alwey bytyng and gnawying me, thai arne neuere
35 full. My legges and my thyes arne as staues fulle of prickyng thornes, for I hadde a wille aftir fleshly delectacion and myn own lust. That iche chyne of my bak is loose, and eche of hem moued ayenst othir; that is therfor for the ioie of myn

¹ *Marg. gloss*: [t]he dampned [m]oder spekith to [S]aint Birgitta.

herte sometyme went vpward ouermochē for wordly solace and
 comfort, and somtyme ouermochē douwnward by to moche
 heuynesse, grucchyng, and wratthe for aduersitee and disease
 of the worlde. And therefor as the bak is moued and sturid
 after þe moeuyng of þe hede, so aught I to haue be stable 5
 and moeuable aftir þe wille of God, which is heed of all good.
 But for I did not soo, there-for I suffre rightfully these paynes
 that þou seest. That a serpent crepeth forthe by the lower
 fol. 70 a parties of my | stomak vn-to the hier parties, and standyng as
 a bowe turneth aboute as a whele, there-for it is for my lust 10
 and delyte was inordinat; and my wille wolde haue had alle
 worldes goodes in possession, and in many wyse to haue spent
 hem, and vndiscretly. Ther-for now the serpent serchith
 aboute myn entreils withoute comfort, grawyng and byting
 with-uten mercy. That my brest is open and alle-to gnawe 15
 with wormes, that schewith the verray rightwysnesse of God;
 for I loued foule and roten thinges more þan God; and þe loue
 of myn herte was all youen to transitori and passing thinges
 of the flesshe and the worlde. And there-for as of smale
 wormes arne brought forthe lenger wormes, right soo my 20
 soule; for the foule stinking thinges that I loued is fulfilled
 with deuels. Myn armes semen as they were haftes; that is
 for I hadde my desyre as two armes; þat is to say, for I desyred
 long lyf, that I myght haue lyued longe in synne. I wolde
 also and desyred that the dome of God had be more esy than 25
 the scripture saith. Neuertheles, my conscience tolde me wele
 that my tyme was schorte and þe doome of God vnsuffrable.
 But ayenward my desyre and delyt that I had to synne stired
 me to thenke that my lyf schulde be longe and the doome of
 God suffrable. And of suche suggestions my consciens was 30
 subuerted and turned vp so doune, and my wille and reson
 folued lust and delectacion. And ther-for now the deuell is
 moeued in my soule ayenst my wille, and my conscience
 vndirstondith and feleth þat the dome of God is rightfull. My
 hondes arne as longe keyes. And þat is for the preceptes and 35
 comaundementes werne not delitable to me; and therfor myn
 handis arne to me now grete birden, and to noon othir vse.
 fol. 70 b My necke is turned aboute as a tree | that is turned ayenst
 a scharpe yren; that is for the wordes of God weren not swete

vn-to me to swalue and taste thaym in the charitee and loue
of myn herte; but thay weren ovir bitter, for thai argued and
repreued the delectacion and wille of myn herte; and therfore
now a scharpe Iren stondith ayenst my throte. My lippes
5 arne cutte of, for they werne redy to wordes of pride, vayne,
gameful, and vnhonest; but naughtfull they weren and full
irkesom to speke the wordes of God. My chynne apperith
tremelyng, and my teeth grintith and betith to-gidre; that is
for I was of full wille to yeue mete vn-to my body, þat I myght
10 seme faire and desirable, hoole and stronge to alle the delites
and plesaunce of the body. And there-for now my chynne
tremlith and quaketh with-oute comforte, and my teth beten
to-gidre; for all þat thay wasted was but an vnprofitable
labour as to þe fruyt of the soule. My nose is cutte of; for as
15 amongest you it is wonte to be do vn-to thaym that trespassen
in suche a caas to thaire more schame, right so is the mark of
my shame sette vpon me endelesly. That myn eyghen hange
doun bytwene senowes vp-on my chekes, it is rightfull that
right as the eyghen ioyed of the fairnesse of my chekes for
20 ostentacioun and schewyng of pryde, so now of moche wepyng
they arne putte oute and hange doun to my chekis with
schame and confusion. And right wisly is my forhed holowe,
and in-stede of it there arne grete derknesse. For aboute my
forhed was sette the veyle and the arraye of pryde; and I wolde
25 appere gloriouse, and be seen of fairnesse, and seme fayre.
And ther-for my forhed is now derke and foule, deformed and
misseshape. That my brayne boyleth vp and flowith oute as
leede and picke, it is wel worthy. For as lede is softe and
may be bowed aftir the wille of hym that vsith it, right so my
30 conscience, whiche lay in my brayne, was bowed to þe wille of
myn herte, although I vnderstode wele tho thinges þat ¹ I fol. 71 a
schulde haue doo. And the passion also of the sone of God
was no thinge fastned in myn herte, but it flowed owte as
a thyng that I knewe wele and toke none hede of. And
35 furthermore, of þat holy blood that flowed oute of the membres
of þe sone of God, I toke no more kepe than of picke, and
fledde as picke þe wordes of charitee and of the loue of God,
lest they schulde turne me or trouble me from the delites of

¹ I schulde haue *catchword*.

the body. Neuertheles, opere while I herde the wordes of God for schame of man; but as lightly as thay entrid, so lightly thay went oute of myn hert ayene. And therfor now my brayne flowith oute as brennyng picke, with moost hoot boyleng. My eres arne stopped with harde stones, for woordes of pride entrid in thaim ioyfully, and softly and suetly they wenten doune in-to the herte, for the charitee of God was sperd oute of my herte. And for þat I did all that I myght for pryde and for the worlde, ther-for now ioyfull woordes bene sperd oute from myn eeres. 10

But thou may aske yf I did any meritorie or goode dedes. And I aunswere the I did as doth a chaunger of money, which clippeth or kitteth the moneye; and sith resigneth or taketh it ayen to the lorde þat oweth it. So I fasted and did almes and suche othir goode werkes; but I did hem for drede of helle, 15 and for to escape thaduersitees and disease of the body. But for the charite and the loue of God was kutte of from my werkes, therefore such werkes werne not vailable to me for to geten heuen, although thay ware not with-uten reward. Thou myghtest also aske hou I am with-inforthe in my wille, whan so moche foulnesse and mysshappe is with-oute-forthe. I answer: my wille is as the wille of a mansleer or of hym that wolde gladly slee his owne modre. So I coueyte and desyre the worst euel vn-to God, my maker, which hath be to me best and moost swete. 25

fol. 71 b Thanne the dede | nyfte,¹ þat is, the doughtres doughter of the same deed Beldame, spak vn-to hir owne modre that was 3it than o-lyve, sayeng: here, thou scorpion my mooder, woo to me, for thou haste euel deceyued me. For thou scheudest me thy mery face, but thou prickedest me ful greuously in 30 myn herte. Thre counsails thou yaf me of thy mouthe, thre thinges I lerned of thy werkes. And thre wayes thou scheudest me in thy processe and forth goyng. The first counseill was to loue fleshly for to gete carnall loue and fleshly frenschip. The second was to spende temporall goodes ouere largely for 35 worschip of the worlde. The thridde was to haue reste for delectation and delyte of the body.

These counsailes weren to me ful noyous and grete hind-

¹ *Marg. gloss:* [s]pekith vn-to hir modre.

ringe. For I loued carnally, therfore haue I now shame and spirituel enuye. And for I spent wastfully temporell goodes, therfor was I pryued of grace and the yeftis of God in my lyf, and affir my deeth I haue goten me grete confusion and shame.
5 For I delited in the quyete and rest of the flesshe in my lyf, therfore in the houre of my dethe began vnrest of my soule with-outen comfort.

Thre thinges also I lerned of thy workes. The first was to doo somme goode dedes, and neuertheles vse forthe and not to
10 leue þat synne that deliyted me : as a man shold doo that delid hony with venym, and offerd it vn-to a Iuge ; and he, therby moeued to wratthe, shedde it vp-on hym that offerid it. So am I now experte in many-folde anguysshe and tribulacion.

The seconde is þat I lerned of the a merueilleous manere of
15 clothinge me ; that was to hille myn eyghen with a kerchif, to haue sandales on my | feet, gloues on my hondes, and the necke fol. 72a all nakid with-out-forthe. This kerchif hilling myn eyghen betokeneth fairnesse of my body, which so beschadowed my gostly eyghen that I toke none hede nor see not the fairnesse
20 of my soule. The sandals whiche kepen the fete vndirnethe and not aboue betoken the holy faith of the chirche, whiche I helde faithfully, but there folued it no fruytfull workes. For as sandals furtherne my fete, right so my consciens, stondyng in faith, promoted my soule. But for good workes folued not,
25 therefor my soule was as naked. The gloues on the hondes bitoken a veyne hoope that I hadde ; for I extendid my workes, whiche arne tokened in the handes, in-to a so greet and large mercy of God, which is noted in the gloues, that,¹ whanne I groped the rightwisnesse of God, I felte it not nor toke none
30 hede there-of. Therefore I was ouer bolde to synne. But whan deth cam, than fille doune the kerchef from myn eyghen vp-on the erthe, that is to say, vp-on my body. And thanne the soule see and knewe it-self that it was naked, for fewe of my dedes weren goode, and my synnes weren many. And for
35 schame I myght not stonde in the paleys of the endles kyng of blisse, for I was schamefully clothed. But þanne deuels drowe me in-to harde payne, where I was scorned with schame and confusion.

¹ *Latin quia.*

The thridde thinge, modre, that I lerned of the was to clothe the seruaunt in the lordes clothes, and to sette hym in the lordis seete, and to worschip hym as a lorde, and to minstre vn-to þe lorde the releefs of the seruaunt and alle thinges that weren despisable. This lorde is charitee and the loue of God. The seruaunt is a wille to synne. Sothly in my herte, where owed to haue regned godly charitee was sette þe seruaunt, that is, dilectacion and lust of synne, whomme I clothid thanne whan I turned vn-to my wille all temporall thing that is maad. And the releefs and the parynges and moost abiect thinges I yaued vn-to God, not of charitee, but of drede. So ther-for was myn hert glad of fulfilling and dilectacion of mine own wille, for the charite and the loue of God was excluded frome me, and the goode lorde spered oute and the euell seruaunt closid with-inne. Loo, modor, þise thre thinges lerned I of thy workes.

Thre wayes thou scheudest me also in thy forthegoyng. The first was bright. But whan I entred in it, I was blendid of þe brightnesse there-of. The seconde was compendious and sleper as Ise, in whiche, whan I wente oo stappe forward, I sloode ayene bakward an hool paas. The thride way was ouer longe, in whiche, whan I wente forthe, ther come aftir me a scharpe rennyng floode and baar me ouer vnder an hille in-to a depe diche.

In the first way is noted the forth-goyng of my pryde, which was ouere bright; for the ostentacion and schewyng which proceeded of my pride shined so moche in myn eyen that I thought not the ende of it, and ther-for I was blynde.

In the seconde way is noted inobedience¹ in this lyf is not longe; for aftir deth a man is compellid to obbeye. Neuertheles, to me it was longe, for whan I went oo stappe forward in mekenesse of confession, I slood bakward a paas. For I wolde þat the synne confessid schulde haue be foryoue, but aftir confession maade, I wolde not flee þe synne. And therefor I stode not stably in the steppe of obedience, but I slode ayene in-to synne, as he þat slideth vpon yse; for my wille was coolde and wolde not aryse and flee froo tho thinges þat delited me. So therfor whan I went a steppe forward shryuyng of

¹ MS. in obedience.

my synnes, I slood a paas bakward ; for I wolde falle ayene to thoo synnes and dilectacions that delited me, of whiche I was confessid.

The thridde way was that [I]¹ hooped a thinge which was impossible ; that is, to mow do synne and not to haue longe payn ; to mowe also lyue longe, and the hour of deth not to nyghe. And whan I went forthe by this way, pere cam after me an hasty rennyng floode ; that is to say, deth, whiche from oo yere to anothir caught me and turned my feete vp so doune
10 with payne of syknesse. What were these feete, but, whan syknesse come vp-on, I myght litill take hede to the profyt of the body and lasse to the helthe of the soule ? Ther-for I fille in-to a deepe diche, whan my herte that was high in pride and harde in synne braste, and the soule fille doune lowe in-to the
15 diche of payne for synne. And therfor this way was longe ; for aftir þe lyf of the body was ended, anoon ther began a longe payne. Woo, therfor to me, my modre ; for alle thoo thinges that I lerned of the with Ioye, nowe I wayle hem with wepyng and sorowe.

Thanne spak this same deed doughter² vn-to the spouse of Cryst, saint Birgitte, whiche sigh all pise thinges, sayenge : here thou that seest me. To the it semyth that myn hede and my face is as it were thondre, thondring and leuennyng with-inne and with-oute ; and my necke and my breste as it were putte
25 in an harde presse, with longe sharpe prickes ; myn armes and my feete arne as it were longe serpentis ; and my wombe is smyten with harde hamers ; my thyes and my legges arne as it were flowing water oute of the goters of a roof ; and my fete allto frore to-gidre. But yet ther is oo payne with-inneforthe |
30 that is bitter³ to me than alle thise. Right as yf ther were ony fol. 73 b persone of whom alle the brethes of his leving spiritis weren stopped and alle the veynes, fulfilled with wynde, arted hem vn-to the herte, whiche for violence and strengþe of thoo wyndes schulde begynne to breste ; so am I disposed with-
35 inneforth ful wrecchidlye for the wynde of my pryde, whiche was to me full dere beloued. Neuertheles, jit I⁴ am in the waye

¹ *Latin* sperabam.

² *Marg. gloss* : The deed nyfte spekith to saynt Birgitte.

³ *Latin* amarior.

⁴ MS. I I.

of mercy, for in my moost greuous syknesse I was shryve in the best wyse I coude, for drede of peyne. But whan deeth came neer, than com to my mynde the consideracion and beholding of the passion of my God, hou that was moche more greuous and more bitter than all that I was worthy to suffre 5 for my synnes and demerites. And with suche consideracion, I gate teeres and wepte waylled that the charite and the loue of God was so moche to me and myn so litil to hym. Than I behelde hym with the eyghen of my conscience and saide: 'O lorde, I beleue the, my God. O thou sone of the virgine, haue 10 mercy vp-on me for thy bitter passion; for now from hens-forward wolde I amend my lyfe, yf I hadde tyme, full fayne.' And in that poynte of tyme was ther accendid and kyndelid in myn herte a sparcle of charitee, by whiche the passion of Cryst semed more bitter to me þan myn owne deth. And so than 15 brast my herte, and my soule come in-to the hondes and power of deuels to be presented in the doom of God. Therfor it come in-to þe hondes of deuels, for it was not worthy that the aungels of fairnesse schulde come nere the soule of so moche foulenes. But in the doome of God, whan the deuels cryed 20 fol. 74 a and asked that my soule schulde be dempte and dampned vn-to helle, the Iuge ansuerde: 'I see, he saith, a sparcle of charite in the herte whiche owith not to be quenched, but it most bee in my sight. Therefore I deme the soule vn-to purgacion, vn-to þe tyme that it be so worthely purged and made 25 clene that it deserue and haue foryefnesse.'

But now myght thou aske yf I schall haue parte of all the goodes and goode deedes that be done for me. I aunswere the by a lyknesse. Right as yf þu see two balaunces hange, and in that one were naturelly bering downward and in the tothir 30 were some light þing goyng vpward, the gretter thinges and fayre that were put in the voyde balaunce, so moche the rathir scholde þai lifte vp the tothir balaunce þat is hevy and of grete weicht. Right so is it with me; for the depper that I was in synne, the more greuously am I goo down into payne. And 35 therfor what euere be doo to the worschip of God for me, it liftith me vp from payne; and specially that prayer and good that is doone be rightfull men and the frendes of God, and benefetes þat be doon of wele gotten goodes and dedes of

charitee. Such thinges, sothly, thay bene that maken me eche daye to nygh more nerre to God.

Affir this spak the holy modre¹ of God vn-to the spouse of
 Cryst, saint Birgitte, and saide: Thou meruaillest how I that
 5 am Quene of heuen and thou that lyuest in the worlde and that
 soule that is in purgatorye and that othir that is in helle
 speken to-gidre. This schall I wele tellen the. I, sothly, goo
 neuere from heuen, for I schall neuere be departid from the
 sight of God. Nor that soule pat is in helle schall not be
 10 departed from payne. Nor that soule that is in purgatorie,
 nothir, til it be clene purged. Nor thou schalt not come to vs
 to-fore the departyng of thy bodily lyfe. But thy soule with
 thyn vndirstonding, by vertue of the spirit of God, is lyfte vp
 to here the wordes of God in heuen; and thou arte suffred to
 15 knowe som paynes in helle and in purgatorie, for warnes | and fol. 74b
 amendement of euel lyuers and to the comforte and profyte of
 thaim that bene good. Natheles, knawe thou that thy body
 and thy soule arne Ioyned to-gidre in erthe, but the holy gooste
 that is in heuen yeueth the vndirstonding to vndirstonde his
 20 wille.

Affir this, this thridde womman that was o-lyve lefte all the
 worlde and entred in-to Religion, and lyved all hir lyf affir in
 grete perfeccion and holynesse.

How our lady tellith saint Birgitte of the doome of Sir
 25 Charles hir sone; and what allegeaunce oure lady and his
 good aungel made to-fore Cryste for his soule; and what
 the feende allegged ayenst the soule; and of the sentence
 that Cryst yaf for deliuerance of the soule.

Revela-
 tions,
 Book VII,
 Chap. 13.

Owre lady saint Marye speketh vn-to saint Birgitte and saith:
 30 I wole tell the hou I did to the soule of Charles thi sone.
 When it was departid from his body, I did as a womman that
 standith by another womman whan sche childeth, to help the
 chylde that it dye not of flowyng of bloode ne be not slayne in
 that streight place were it cometh oute; being also ware that
 35 the childes enemyes that bene in the hous slee it not. On
 the same wyse did I; for I stode nygh the saide sone a litel
 to-fore he yaf vp the spirit, that he schulde not haue no fleshly

¹ *Marg. gloss*: Oure lady a[pperith] ayene vn-to s[aint] Birgitte.

loue so in mynde that it schulde cause hym to thenke or say
 anythinge ayenst God ; nor that he schulde wille leue¹ any
 thinges that weren plesing to God ; nor wille to do tho þinges
 that myght in any wyse be contrarie to the wille of God and
 hindring to his soule. I halpe hym also in that straite place 5
 þat is in the goyng oute of the soule from the body ; so that
 he schulde not suffre so harde payne in deeth that schulde
 cause hym to be vnstable or to dispeire in any wyse, ne þat he
 schulde not foryeten God in his dyeng. I kepte also his soule
 in suche wyse from his dedly enmyes, that is to say, from 10
 fendes, that none of hem myght touche it. But anoone as it
 was goo oute from the body, I toke it in-to my keping and |
 fol. 75 a defence. And than alle the company of feendes hastily fledde
 and wente awaye, which of thaire malice desireden to haue
 worwed the soule and euerlastyngly to haue putte it in tor- 15
 ment. But how the doome was of the soule of the same
 Charles after his deeth, it schall be schewed the plainly whan
 it pleseth me.

Thanne, aftir a fewe dayes, oure lady saint Marie appered
 vn-to saint Birgitte wakyng in prayer, and sayde: now it is 20
 leeful vn-to the, by the goodnesse of God, to see and to here
 how the doome was doo vp-on the saide soule whan it was
 departid from the body, and that that was done thanne in a
 momente of tyme, that is, in a right schort whyle, to-fore the
 vnspecable magestee of God schall be schewed vn-to the by 25
 order and by layser, by bodily liknesse, so that thyne vndir-
 standing may conceyue it.

Thanne anoone saint Birgitte was rauysshed into a grete and
 fayre paleys, where sche sigh oure lorde Ihesu Crist sitting to
 deme as a crouned Emperour, with vnnumerable company of 30
 aungels and sayntes seruyng hym. And by hym sche sigh
 standing his moost worthy moder, listnyng vn-to the doome.
 It semed also that a soule stode a-fore that Iuge in grete feere
 and dreede, and naked as a childe than bore, and as it had be
 blynde in all wyse, so þat it sigh nothinge in conscience. But 35
 ȝit it vndirstode what was saide and done in the paleys. There
 stode also an aungel on the right syde of the Iuge by the soule,

¹ *Latin vellet omittere.*

and a feende on the lefte syde. But neither of hem touchid the soule nor come nye it.

Aftir this the feende cried and saide: here tho, almyghty Iuge. I playne to-fore the that a womman, which is bothe my
 5 lady and thy moder, whom thou louest so moche that thou haste made hir myghty a-boue heuen and erthe and a-boue vs alle feendes of helle; for sche hath do me wronge and vnright of this soule that stondeth now here. For I aught of right to haue take this soule to me anoone aftir it was | goo from the fol. 75 b
 10 body, and with my felaschip to haue presented it vn-to thy doome. And loo, thou rightfull Iuge, that womman, thy modre, toke this soule in-to hir stronge keping or it was fully oute of his mouthe, and hath brought it vn-to thi doome.

Thanne the holy virgine, oure lady saint Mary, modir of
 15 God, aunsuerd thus: here myne ansuere, thou deucl. Whan thou were maade, thou vndirstode that rightwisnesse þat was in God euerelastingly with-uten begynnnyng. Thou haddist also free choys to do what the list beste. And though thou chees rathir to hate God than to loue him, yet thou vnder-
 20 stondist welle alwaye what owith to be doo aftir rightwisnesse. Therefor I say to the that it longed more to me than to the to presente this soule to-fore God, verray Iuge. For while this soule was in the body, it hadde grete charitee and loue vn-to me, thenkyng ofte in his herte that God vouched sauf to make
 25 me his modre, and þat he wolde enhaunce me hye a-boue alle thinges that he made. And for this cause he began to loue God with so moche charitee that he said thus in his herte: ' I¹ ioye so moche that God loueth the virgen Marie his modre a-boue alle thinges that there is no creature nor bodily delite
 30 in this worlde that I wolde chaunge for that ioye; but I schuld preferre that ioye to-fore alle erthely delytes. And yf it were possible that sche myght be hindrid in the leest poynte from that worthynesse that sche is inne anempst God, I schulde rathir chese to me in letting there-of to be tormentid euerelastingly in
 35 the depnesse of helle. And therefore endles thonkyng and euirlasting blisse be vn-to almyghty God for þat blissid grace and grete glorie that he hath youe vn-to his moost worthy

¹ *Marg. gloss:* (in different hand); [marke] how thu shall [loue o]wre lady.

modre.' Ther-for, thou deuel, see now with what wille this knight dyed. And what semeth the; whethir was it more
fol. 76^a right that his soule scholde come in-to my | defense to-fore the doome of God, or to thyne hondes, wikkedly to be tormentid?

The feende aunsuerde: it is not my right that that soule 5
that loueth the more than it-selfe schulde come to myn hondes or than the doome be youe. But though thou haue oo right to doo this grace with hym to-fore the doome, yet aftir the doom be youe, his werkes schulle deme hym to myne hondis to be punissed. Now, thou Queen,¹ I aske of the why thou drofe 10
so alle vs fendes from the presence of his body in the passing of the soule that none of vs myght make there ony horroure, ner bringe hym in no feer ne drede. The virgin Mary aunsuerde: that did I for that brennyng charite and loue that he hadde vn-to my body and for the ioye that he hadde that I was the 15
moder of God. Therfor I gat hym that grace of my sone that none euel spirit schulde come nerre hym where euere he were, nor 3it where he is now.

Aftir this, the feend spake vn-to the Iuge and saide: I know wele that thou arte rightwisnesse and power. Thou demest 20
nomore vnright to the deuell than to an aungel. Deme þou ther-fore and dampne this soule to me. In that wisdome þat I hadde whan þou madist me, I haue write alle his synnes. I haue also kepte alle his synnes in that malice þat I hadde whanne I felle from heuen. For whan this soule come first to 25
suche age of discrecion that it vndirstode wele that it was synne that it dide, than his owne wille drow hym more to lyve in wordly pryde and fleshly delite than to withstonde suche thinges.

The aungell aunsuerde:² whanne his modre vndirstode firste 30
that his wille was flexible and redy to bowe to synne, anoone she socoured hym with workes of mercy and longe prayers that God scholde vouche sauf to haue mercy vp-on hym, that he fille not ferre from God. And by³ thise⁴ workes of his moder

¹ *Marg. gloss in different hand*; marke this qu[estion] of þe feende [and owre] ladysse aw[nswe]re] þer to.

² *Marg. gloss in later hand*; Marke how þe [modres] prayers purchesyth /disposicion to [contri]cion of hyr [sone].

³ for cancelled, and by written above by hand that made marginal glosses.

⁴ i changed to o by same hand that made marginal glosses.

he gat the drede of God, so that as often as he felle in-to synne,
anone he hastid | hym to schryve hym therof.

fol. 76 b

The feende ansuerde : me behoueth to telle his synnes. And
anone as he wolde haue be-gonne to telle, he began to crie and
5 waille and to seke besyly in hym-selfe, bothe in his heede and
in alle the membres that hym semed to haue. And it semed
that he alle-to trembled and schoke, and of grete trouble he
cryed : allas and woo vn-to me, wrecche. How haue I loste
my long labour? For not onely I haue loste the texte, but
10 also all the matere is brente where-inne alle thinges werne
writen. The matere betokneth the tymes in which he synned,
where of I haue nomore mynde than of the synnes pat weren
writen there-inne.

The aungell ansuerde : this haue wepinges and longe labour
15 of his modre and many prayers doo ; so that God, hauyng com-
passion of hir wailinges, yaue hir sone suche grace that for eche
synne that he did, he gat contricion and made meke confession
of godly charitee. And ther-for tho synnes arne foryete and
putte oute of thy mynde.

20 The deucl ansuerde, affermyng that he hadde yet a sak full
of writinges of suche synnes as the knyght hadde purposid to
haue mendid, but after he tooke no kepe thereof. And ther-
fore he most be tormentid til he haue I-done satisfaccion by
payne for suche synnes as he amendid not in his lyfe.

25 The angell ansuerd : open thy sak and aske me dome of tho
synnes for whiche thou moste chastice hym.

Thanne the feende cryed as he hadde be woode, and saide : I
am spoiled in my power ; for not only my sak is taken a-weye
from me, but also the synnes that weren ther-inne. This sak
30 was slouþe, where-inne I putte alle his synnes that I most haue
punished hym fore. For for slouthe he lefte many goode dedes
vndone.

The aungell ansuerd : The teres of his modre haue spoiled
the and broken thy sak and distroied thy wryting, so moche
35 hir teeres plesed God.

The fende ansuerde : yet haue I here some thinges to say
ayenst hym ; that is to say, his venyal synnes.

The aungel ansuerde : he gate a wille to goo on | Pilgrimage fol. 77 a
oute of his contree, leuyng his goodes and his frendes, visiting

holy places with many labours. And thise he fulfilled in dede. He arraied him also in suche wyse that he was worthy to resceyue indulgence and pardon of holy chirche. And he desired to plesse God, his maker, by the amendement of his synnes. Wherefor alle thoo causes that thou saist that thou 5 haste write arne foryoue.

The feende ansuerde: yet, at the leest, I moste punische hym for suche venial synnes that he did, for thay arne not alle done away by indulgences; for they arne thousand thousandes whiche arne written in my tonge. 10

The aungel aansuerde: putte oute thi tunge and schewe thy wryting.

The feende ansuerde with grete yellyng, waillyng, and cryeng, and saide: alas and woo vn-to mee, for I haue not oo worde to speke; for my tunge is cutte a-way by the rootes 15 with all his strengthes.

The aungel aansuerd: that hath his modir do with hir besy prayers and labour. For sche loued his soule with alle hir herte. And ther-for, for hir charitee, it hath plesed God to foryeue alle his veniall synnes that he did from his childehode 20 vn-to his dethe. And therefore thy tonge is withouten strengthe.

The fende aansuerd: yet haue I oo thinge bisely kepte in my herte that may not be done a-way. And that is that he gate thinges vnrightfully, not takying hede to restore thaim. 25

The aungel aansuerde: his modir dide satisfaccion for suche thinges with almes and prayeris and dedes of mercy, so that the rigour of rightwisnesse bowed it vn-to the softnesse of mercye. For God yaue him a parfyte wille, with-oute sparing of alle his goodes, to doo full satisfaccion afir his power to 30 thaim fro whom he had take ony thinge vnrightfully. And this wille God acceptith for theffecte of dede, for he myght lyue no lenger. And there-fore his heires most do satisfaccion for suche thinges to thair power.

The feende aansuerd: than, yf I may not punysshe hym for 35
fol. 77^b his synnes, yet | me behoueth to chastice hym; for he did not goode workes and vertuos afir his power, whan he hadde full witte and hoole bodye. For vertues and good workes arne that tresour that he schulde bere with hym to suche a king-

dome; that is, the gloriouse kingdome of God. Suffre me therfore to fulfille with payne that that faileth hym in vertuose workes.

The aungele ansuerde: it is I-write that to the askere it schall
5 be youe and to the knocker with perseueraunce it schall be opened. Here, therfore, thou fende. His modir knocked for him at the yate of mercy perseuerantly with prayers of charitee and dedes of pitee more than thritty yere, weping many thousand teres that God scholde vouche sauf to yeue the holy goost
10 in-to his herte, so that he schulde with glad wille yeue his goodes, his body, and his soule to the seruyce of God. And so God did. For this knyght was made so feruent in charitee that it pleasid him to lyve for none othir thinge but for to folue and to doo the wille of God. For God was prayed so longe
15 that he yaue his blessid spirit in-to his herte. Also the virgyn Mary, modir of God, yaue him of hir vertue alle that failed hym in goostly armure and clothing pat longen vn-to kynghtes whiche schullen entre in-to þe kyngdome of heuen vn-to þe hye and soueraigne Emperour. Saintes also pat bene in þe kyng-
20 dome of heuen, whiche this Knyght loued leuyng in the worlde, haue youen hym comforte of thair merites. For he gadred tresour as thoo pilgrymes that chaungen euery day temporal goodes into euerelasting riches. And for he did soo, therfor he schall haue ioye and worschip euerelasting;
25 and specially for that feruent desyre pat he had to goo on pilgrimage to the holy citee of Jherusalem; and for he desired feruently to haue yofe his lyf in bataile that the holy lande myght be reduced vn-to þe lordeschip of cristen men, so pat the glorious sepulchre of God myght be had in due reuerence,
30 yf he had be sufficient to haue brought it aboute. And |

End of
fol. 77 b

British Museum MS.

Julius F. II, f. 238 b, l. 14 ff.

[And] perfore, þu deule, þu has none right to fulfelle tho thinges þe wech personally he did nat. Than þe deul hering
35 þat cried impaciently and rorid: wo to me! for all myn memory is ablat fro me. For I have for-getyn his name.

The angel ansuerd: his name is callid in heuen 'the son of teeres'.

The deul cried and seide : O cursid be þat modir of him þat had so gret a wombe þat so meche water was in. And cursid be she of me and all myn felaschep.

The aungil ansued : Thin curs is the Honour of God and blissing of all his frendis. 5

Than Crist the iuge spac thus, seinge : Thou deule, go thin way. Furdermore he seide to þe knight : Come, myn wel belouyd.

And so a-noon the deule fled.

Than the spowse seeing¹ these thinges, she seyde : O ever- 10
lasting vertu and in-comprehensibil, þu myn lord Ihesu Crist, thou yetes all good thoughtes to hertis with preysours and teeris. Therefore honour and grace be to þe of all thinges þat thou has creat. O þu myn suete God, þu art most deere to me and truely derer to me þan myn body or myn soule. 15

And þan the angel seid to þe spowse : thou owis to knowe þat this vision is nat only shewid of God to þe for thin comfort, but also þat þe frendis of God may vndirstonde what he wil doo for the prayours, wepinges, and laboures of his frendis, fol.239 a þe wech prayours cheritefully for | odir men and laboris with 20
perseuerans and good wil. Thou may knowe þat þis knight thin sone shuld² not have had soche grace but that he had wil fro his youþe to love God and his frendis and to eschewe gladly fall of synne.

¹ MS. seinges.

² MS. sh shuld.

NOTES

1/1. The chapter headings in the Garrett MS. usually differ from the Latin text; these differences are not usually mentioned in the notes, as the headings do not form an integral part of the revelations. References to the Latin text are always to the 1628 edition of the *Durantis* (see Table of Abbreviations).

The literary independence and originality of Birgitta, mentioned in the Introduction, pp. xxvii-xxviii, is more fully discussed in a letter written by Knutt B. Westman to Bishop Wordsworth, and printed by him (John Wordsworth, *The National Church of Sweden*, A. R. Mowbray & Co., 1911):

'Unfortunately the notices in this regard [about the books Birgitta studied or owned] are very few and not very significant. She has surely known the following books: The Bible; *Historiae Scholasticae* (which I suppose to be the *Historia Scholastica* by Petrus Comestor); *Dialogus Gregorii*; *Vitae patrum*; *Pseudo-Bernhard, Liber de modo bene vivendi*, and *Speculum Virginum* (an ascetic book, later on translated into Swedish, now edited by Geete, Stockholm, 1897-8).

'There is scarcely anything more to mention, if not some Italian heretical and apocalyptic books—no doubt emanating from the Fratelli—which she disapproves (Bk. III, ch. 33; Bk. VI, ch. 67, ch. 68).

'So there is no explicit trace of any literary influence from any of the earlier female mystics. To the question whether any such influence on the text of the revelations—for instance, from Gertrude, or either of the two Mechtild's—is, on inner reasons, to be supposed, I would personally answer in the negative. At least, no such influence is needed to explain those rather unliterary writings of Birgitta. If there can be found any detail, a thought or parable or something like that, that could be best explained by supposing such an influence (a possibility which I do not deny, though I have not found any), it must always be remembered that Birgitta and the above-named mystics are religious types of a very different kind. They are ecstatic, with their visions centred around a bridal mysticism on the lines of Bernhard's *Sermones in Canticum*, partly (Mechthild of Magdeburg) also devoted to the metaphysical trend of Dionysius Areopagita and the Victorines. She, even in her visions, is prophetic and practical, intent on finding and interpreting the intensely active and world-reforming will of God. To this type belongs, for instance, Savanarola, and, in some degree also, Hildegard of Bingen.'

6/10. enemy: Latin, immitior, more harsh. Immitior was mistaken for inimicior by a Latin transcriber or by the translator.

8/29. accipiunt: Latin, recipiunt.

11/32. and while he that: Latin, qui. The translation is awkward, since this clause and the preceding one are correlative.

14/3. enim is not in the Latin text.

14/17. fowle: Latin adds 'ei', which clarifies the sense.

27/2. profetying: Latin, perfectio erit.

27/34. seke: Latin adds, id est verba consolatoria cum charitate Dei.

31/5. goyng abowte seketh: Latin, circumiens monticulos inquit.

34/23. apostata : Latin, apostata. The form in the MS. is probably due to the Latin.

35/4. for he yafe Ioyfully himself: Latin, Nam ipsa gaudenter dedit seipsam mihi. Marie and Martha are feminine throughout in the Latin; but the translator evidently felt that as long as the two were considered abstractly, as typifying the contemplative life and the active life, they should have the masculine gender. But in the following passage (35/5-24), where the Bible story is retold and the two sisters are individualized, the translator uses *she* and *hyr*. The symbolization of the lives of Mary and Martha (*vita contemplativa et vita activa*) began very early in Biblical exegesis. Augustine (ser. civ. 4, Migne, *Patrologia Latina* xxxviii, col. 617) writes: *Duae vitae in Martha et Maria figuratae . . . quae ambae fuerant Domino gratae . . . duas vitas esse figuratas, presentem et futuram, laboriosam et quietam, aerumnosam et beatam, temporatam et aeternam.*

42/1. What are thes, &c. : Latin, Quid est Domini mei. Cumque Domini circumstantes quaerent. The translator or transcriber misunderstood the passage. Julius F. II. 226 b has 'What is it, myn lordes?'

42/23. ethiope : see 47/27 : The ethiope betokeneth the fende. In medieval allegorical literature an Ethiopian often represents a devil or some particular sin. It is described in Birgitta's Life how, during a period of fasting and asceticism, an Ethiopian, Castramargia, the devil of gluttony, sorely tempted Birgitta (S.R.S. iii, p. 201). Palladius (*Paladii Helenopolitani episcopi Historia Lausiaca*, ed. J. Meursius, iii, p. 427) narrates a vision of Saint Antonius which is probably the earliest medieval vision in which the judgement of souls is seen by an onlooker (*Die lateinischen Visionen des Mittelalters bis zur Mitte des 12. Jahrhunderts*, C. Fritzsche, *Romanische Forschungen*, iii, p. 264). Antonius, while praying to God, sees two souls, the one of a just and the other of a wicked man, stand before a black giant. The soul of the just man flies upward and becomes an angel, but that of the wicked man is struck down by the black giant into the sea (hell). Rabanus Maurus, archbishop of Mainz (*Allegoriae in universam sacram scripturam*, Migne, *Patrologia Latina*, cxii, col. 918), gives the following definition: *Ethiopes sunt peccatores.* Original as Birgitta is in her numerous descriptions of hell and purgatory, she undoubtedly owes much to the rich store of such visions which were so popular in the Middle Ages.

44/9. lie, MS. be : Latin, Scriptura dicit, quae mentiri non potest. *lie* and *be* are written very much alike; the scribe probably read incorrectly.

44/24. mych lasse, &c. ; i. e. they are of much less avail in doing away his sins.

45/1-3. hauynge . . . with-oute þe. A difficult passage : Latin, nihil habens diminutum in te, nec transmutabile, sicut decet Deum, extra te nihil absque te, quod gaudium habeat.

48/2. limbus. Cf. Durantus i, p. 324, note 5 : *subtus terram esse quattuor sinus, siue vnum in quattuor partes divisum, quorum omnium in praesenti Capite mentio sit : primus quidem & infimus Infernus dicitur, & locus est pro damnatis constitutus ; secundus est Limbus puerorum, ad*

quem decedentes sine Baptismo paruuli cum solo originali peccato eunt, ibique morantur; tertius Purgatorium vocatur, in quo tandiu manent animae quamdiu pro commissis culpis diuinae iustitiae satisfecerint, & postmodum ad Dei visionem assumuntur; quartus locus dicitur Limbus Patrum, seu Abrahae sinus, qui erat constitutus pro iustis, qui ante Christi Domini Passionem moriebantur.

50/3-4. The English translation incorporates in its chapter heading part of the revelation itself. The Latin text begins: Item loquitur Angelus, dicens.

50/22. *moste* = especially: Latin, *maxime*.

50/28. after this. . . . In the Latin text, Bk. IV. 9 begins here.

51/17. There is no break in the Latin text at this point; the chapter heading and the following chapter of the English translation form the remaining part of Bk. IV. 9.

59/1. *my frende, thy fader*: Father Matthias, Birgitta's confessor and adviser (Durantus i, p. 115, note 2). Birger died in 1328 (S.R.S. iii, p. 188, note e), long before this was written.

60/9. *the mynde on his werkes*: Latin, *recordatio operum eius*.

60/25. *fullfyll[ng]*: *praeter eius expletionem*. According to N.E.D., *fulfilment* does not occur until 1775, nor does the form *fullfyllly* occur; the form *fulfylling* is common in the 15th cent. (cf. 60/13).

63/11. *the yate of hell*. The Latin adds: & eripuit amicos suos. *Aperuit & Coelum lactificans Angelos, introduxit in eum ereptos de Inferno*.

65/3. *and of ane one he makyth a secunde*: Latin, & de inimico facit amicum.

66/8. *they*: Latin, *prothoplasti*, the first created beings.

71/18. *of the realme*. The Latin adds: Si ergo talis homo sustineatur, & toleretur, dampnabitur respublica, invalescet discordia, & intestina mala adaugebuntur in Regno.

73/1. *for þer is not, &c.* The translation is not clear; Latin, *nec est aliquis, qui non visitatur a Deo quamdiu viuit*.

76/20. *for this sowle hath l[o]ved þat is voyde*: Latin, *Quia ista illud quod vacuum est dilexit*.

90/30. *verteu, throwth, & rightwysnes*. There is an influence here of the widely spread allegory of the Four Daughters of God, Misericordia, Veritas, Justitia, and Pax (Hope Traver, *The Four Daughters of God*, Bryn Mawr, 1907; and an article with the same title, P.M.L.A., 1925, xl, pp. 44-92). The *virgyn* here represents Misericordia (180. 16); *verteu* takes the place of Pax. The allegory usually concerns itself with the redemption of mankind, which is discussed by God, the Four Daughters, and sometimes by the Virgin Mary and the devil. An interesting variation of this theme is found in a story by Cesarius of Heisterbach: *Exemplum de quodam homine per multa mala opera a diabolo ducto ad iudicium dei, quem sancta Maria, Veritas, et Justitia a diabolo acceperunt*. A man burdened with sins is carried in a vision before the judgement throne of God, where the devil demands the surrender of the soul to him. Through the active aid of the Blessed Virgin Mary, whose assistance is implored by Veritas and Justitia, the soul is saved. The general similarity of this story to the revelation of

Birgitta is apparent; but the two differ entirely in detail. The influence of the allegory on Birgitta is not close, and possibly she was not conscious of her indebtedness.

98/12. þæt was brighter: Latin, quae erat. Refers to the Virgin.

100/10. kyng Saules doughter. Birgitta's memory of the Bible here plays her false. Saul's daughter, Michal, was not a widow when David married her (1 Samuel xviii. 27, xxv. 44).

107/23. doughteris doughter. The Latin has only *neptis*; evidently the scribe felt that *nyste* required explanation. Cf. also 112/26 and Glossary.

111/6. naughtfull: Latin, accidiosa, which Du Cange glosses molestus, tristis, taediosus.

116/29. balaunces. In medieval depictions of the last judgement the sins and good deeds of the soul are often weighed in a pair of scales. An example of this is in the trance of Piers Toller (*North-English Homily Collection*, G. H. Gerould, 1902, p. 56).

The devil often attempts to make false accusations against the soul, either bringing up sins which he has expiated or fabricating sins which he has not committed. See 119/3 ff. and Book VII, ch. 13 (Durantus ii, p. 214): Respondit Diabolus, Nam si ego possem aliquid ad eius imperfectionem fabricare, hoc libenter facerem. A. Maury (*Recherches sur l'origine des représentations figurées de la Psychostacie ou Pèsement des âmes et sur les croyances qui s'y rattachaient in Revue Archéologique*, 1844, vol. i, pp. 235-49, 291-317) makes a study of the origin and widespread use of the scales motive. He assembles a number of very interesting illustrations in art and literature of the belief in psychostacy and describes the various trickeries to which the devil resorts, only to be defeated in his purpose of capturing the soul by the Blessed Virgin Mary or some saint.

116/27-117/2. Birgitta often told anxious inquirers the condition of their friends or relatives in purgatory, and what means would lighten their punishment. 'Nam sepiissime accidit, quod aliquae persone rogabant eam cum deuotione et caritate, ut ipsa oraret deum pro ceteris animabus aliquorum suorum defunctorum, et si ei videretur, quod essent in purgatorio et loco quo egerunt suffragiis, quod ipsa eisdem uiuentibus hoc interrogantibus diceret et notificaret, per quas elemosinas et sacrificia aut per qualia uiuorum suffragia ab illis penis poterant liberari' (S.R.S. iii, 196-7).

117/24. The chapter heading in the Latin (Durantus ii, p. 210) is of interest: Haec sequens reuelatio facta Dominae Brigittae sponsae Christi incoepit in Neapoli statim post mortem Domini Caroli militis filii sui, & continuebatur visio ista per viagium Hierosolymitanum interpolatim, donec accessit ad Hierusalem, & ibi fuit finita in Ecclesia Sancti Sepulchri Domini. . . . (A summary of contents similar to that in the Garrett MS. follows.)

117/37-118/1. flesshly loue. Margaret Clausdotter, abbess of Vadstena (*Chronicon de genere et nepotibus sanctae Birgittae*, S.R.S. iii, p. 212) tells of the circumstances preceding the death of Charles. Birgitta, accompanied by Birger and Charles, her sons, Catherine, her daughter, and other devoted friends, stopped at Naples in February of 1372 on their way to Jerusalem.

Joanna, the beautiful and licentious queen of Naples, received the aged Birgitta and her band at her court. Birger paid the customary ceremonious homage before the queen's throne. When Charles's turn came he also knelt before her; but then, impressed by the queen's beauty, he rose from his knees and kissed her soundly on the lips. Instead of being offended, Joanna immediately became enamoured of the reckless young knight; within a few days she proposed marriage to him. Birgitta was highly indignant, not only because Charles was already married, but because of Joanna's very worldly life. She implored the assistance of heaven with fervent prayers; her request was granted, for Charles suddenly became sick and died after an illness of two weeks. Birgitta had a number of revelations after this, in which she denounced Joanna in no uncertain terms (Bk. VII, ch. 11).

120/28. *wordly pryde*. Margaret Clausdotter (*op. cit.*, S.R.S. iii, p. 211) says that Birgitta presented her two sons to Pope Urban V. Birger was dressed modestly in a long gown; Charles was attired in the costume of a knight, wearing an ermine cloak, skins of animals, and a heavy silver belt. The Pope, looking on them, said to Birger, 'Thou art thy mother's son'. Turning to Charles, he said, 'Thou art a son of the world'. Then Birgitta fell on her knees before the Pope and implored the remission of their sins. The Pope lifted the belt which Charles wore and said, 'It must be sufficient penance for him to wear this great weight'. Birgitta replied quickly, 'O Holy Father, take from him his sins, and I shall take away the belt'.

124/24. *And*. The following leaf, the eighth leaf of the last gathering, has been cut off with some sharp instrument. Since *And*, at the bottom of fol. 77 b, is the beginning of a sentence, and since the remaining part of the revelation could easily have been finished on the next leaf (Durantus ii, p. 214), the revelation was in all probability completed by the scribe. The translation of the remainder of the chapter in Julius F. II, which somewhat abbreviates the Latin, is given in the text.



GLOSSARY

(The glossary is selective, and includes only unusual words and abnormal forms of words. Where the word is common or the derivation clear, no etymology is given. The equivalent, as it appears in the Latin text of the Revelations, is given when it clarifies the meaning or form of the word. When the designations of mood and tense are omitted, supply pres. ind.; when the mood only, supply ind.)

A

- Abhorable**, *adj.*, detestable: 60/31.
First example in N.E.D., 1633.
Ablat, *p.*, ablated, taken away: 123/36. First example in N.E.D., 1542.
Accendid, *p.p.*, set on fire, kindled: 116/13.
Accion, *n.*, legal process, the taking of legal steps to obtain judicial remedy: 89/25. Lat. *actori*.
Aggrege, *inf.*, aggrieve: 76/12, 85/6; *p.p.*, aggregated, 84/11. O.F. *agregier*; Lat. *aggravare*.
Alther, *adj.*, of all, gen. pl.; 58/35; *althir*, 104/31.
Alto, *adv.*, wholly, completely: 108/12; *allto*, 115/29. See N.E.D. under *All*, C. 14, 15.
Alyene, *v.*, alienate, estrange, transfer (property or ownership): 91/37; *p.p.*, *alyende*, 2/21.
Anenste, *prep.*, before, regarding, against: 28/33, 51/27, 79/1; *anempst*, 103/35, 104/4, 7, 8, 10, 119/33. O.E. *on efen*; Lat. *coram*.
Arted, 3 *pl. pret.*, restrained, pressed: 115/32. Lat. *arctarent*.
Ascapeth, 3 *s. pres.*, escapeth: 70/2.
Assissours, *n.*, assizers, sworn recognitors: 8/23.
At, *conj.*, that: 26/10, 49/18, 65/27. O.E. *æt*; a worn-down form, perhaps from O.N. *at*, used in same senses, or perhaps independently developed in No. dialects (N.E.D.). Lat. *quod, quae*.
Auovterer, *n.*, adulterer: 42/24. O.F. *avoutre*.
Auter, *n.*, altar: 14/2; *awter*, 36/36, 94/26. O.F. *auter*; Lat. *altar*.
Ayane-byer, *n.*, saviour, redeemer: 3/13; *ayane-byar*, 78/2; *ayayne-byer*, 16/37, 83/9. Lat. *Redemptor*.

B

- Baptem**, *n.*, baptism: 36/17, 76/36.
Bedell, *n.*, beadle: 94/7. O.E. *bydel*.
Beld, *p.p.*, built: 9/10; *beldyng*, *pres. p.*, 9/10; *byld*, *inf.*, 67/36. Lat. *aedificare*.
Beldame, *n.*, grandmother: 112/27. Lat. *aviae*.
Besyly, *adv.*, attentively, carefully: 121/5; *besily*, 101/18; *bysely*, 22/27.
Blesful, *adj.*, full of blessing: 104/35. Lat. *benedictus*.
Bode, *p.p.*, commanded, proclaimed: 3/35, 97/28, 30. O.E. *bēodan*.
Bodely, *adv.*, boldly: 51/9. Lat. *audacter*.
Borione, *inf.*, bud or sprout: 22/9. O.F. *v.* from *borjon*, a bud; cf. *F. bourgeonner*. Lat. *germinare*.
Bosn, *n.*, bosom: 72/29, 79/18. O.E. *bōsm*.
Brede, *n.*, breadth: 74/35, 88/33, 85/29. O.E. *brædu*; Lat. *latitudinem*.
Brille, 2 *pl. imper.*, pour out: 105/19. O.E. *byrlian*.
Byshede, *p.p.*, drenched, moistened: 47/6. M.E. from *be + shed*; Lat. *circumfusa*.

C

- Caryth**, *v.*, carrieth: 3 *pl.*, 22/30; 3 *s.*, 22/31. Lat. *promoveant*.
Cheker, *n.*, ex-chequer: 91/29; *escheker*, 72/10. O.F. *eschekier*; Lat. *Fiscalium*.
Choweth, 3 *s. pres.*, cheweth: 59/26.
Chynes, *n.*, chines, backbones: 108/2.
Clobbed, *p.p.*, knotted, pressed into a confused mass: 76/29. Lat. *conglobata*.
Coluer, *n.*, dove: 8/16. O.E. *culfre*.

Compuncte, *p.p.*, affected with compunction or remorse: 67/28, 74/19.

Comynte, *n.*, commonalty, commonwealth: 91/15; comentye, 93/35. O.F. *comunalte*; Lat. *communitatis*.

Correkke, *inf.*, correct: 91/33.

Cur, *n.*, care: 35/8. MS. *toke kepe and cur*; Lat. *curabit*.

D

Delices, *n.*, pleasures: 19/22. Lat. *delectabilitate*.

Dempte, *p.p.*, judged: 116/21.

Disperplyng, *pres. p.*, dividing, dispersing: 102/22. O.F. *desparpelier*; Lat. *distendentens*.

Dispocion, *n.*, abbreviated form of disposition: 50/5, 50/27, 52/33. Lat. *dispositio*.

Distrowble, *inf.*, disturb, trouble greatly: 71/17; 3 *s.*, distrowbleth, 18/11. O.F. *destroblor*; Lat. *persecutor, distendit*.

Dolly, *adv.*, sluggishly, slowly: 35/35. The first example in N.E.D., 1591. O.E. *dol*; Lat. *remisse*.

Dredeful, *adj.*, fearful, full of dread: 50/14. Lat. *timorosa*.

Dysperpeler, *n.*, disperser: 5/29. See *disperplyng*; Lat. *dispersor*.

E

Elke, *pron.*, each: 21/28, 29. See N.E.D. *ilk, a²*.

Endeles, *n.*, endlessness: 86/18. Only citation in N.E.D. is *endlesse*, used by Trevisa in 1398 as a quasi-substantive meaning arithmetical infinity. Lat. *aeternitatem*.

Enherite, *v.*, to make heir: 106/14.

Enmye, *n.*, enemy: 50/20; *pl.*, *enmyse*, 50/19; *Enmyes*, 99/16, 20. Lat. *inimicus*.

Entriked, *p.p.*, deceived, entangled: 84/26. O.F. *entriquer*; Lat. *implicati*.

Evyen cristen, *n.*, fellow Christian: 28/35; *evyn crysten*, 36/4; *euyen cristen*, 29/6; *eyn cristen*, 28/12, 28.

F

Farrer, *comp. adj.*, fairer: 22/36. Lat. *pulchrius*.

Fawtours, *n.*, adherents: 9/6. O.F. *fauteur*.

Felde, *p.p.*, felt: 42/19. Lat. *expertus*.

Fered, *p.p.*, inspired with fear, terrified: 97/10.

Flayn, *p.p.*, flayed, skinned: 76/28. Lat. *decoriatum*.

Fonned, *p.p.*, to be foolish, infatuated: 56/26. M.E. *fonnen*; Lat. *infatuatus*.

Frelte, *n.*, frailty: 18/26; *freltee*, 21/2; *freelte*, 18/34.

(F)rosses, *n.*, frogs: 82/18. For MS. *throsses*, see article on *frosh* in N.E.D. No example of *throsses* for thrushes is given in N.E.D. Lat. *ranae*.

Fruyte, *v.*, bear fruit, fructify: 22/19.

G

Gameful, *adj.*, jesting, sportive: 111/6.

Glorifie, *n.*, glory: 55/35. Not in N.E.D. Lat. *Benedictum sit*.

Good, *n.*, God: 38/14; *Gode*, 50/33; *Godd*, 61/32, 64/29.

Goodely, *adj.*, Godly: 24/25; *gudely*, 24/36. Lat. *divinus*.

Goodhed, *n.*, Godhead: 86/23; *godhod*, 55/35.

Grinted, *3pl.pret.*, ground or gnashed the teeth: 107/28; 3 *pl.*, *grintith*, 111/8. Lat. *collidebatur*.

Gurched, *p.p.*, murmured, grumbled: 28/16; *pres. p.*, *gurching*, 42/26; *grucohyng*, 110/3. O.F. *grouchier*; Lat. *murmurare*.

Gurcher, *n.*, grumbler: 38/8.

H

Happes, *pl. n.*, hap, fortune: in *happes*, perchance: 67/28, 102/7. O.N. *happ*; Lat. *forte*.

Heleth, *n.*, health: 76/10.

Helen, *inf.*, conceal, cover: 13/18; 3 *s.*, *heleth*, 17/37. O.E. *helian*; Lat. *restiant*.

Hely, *n.*, Elijah; his translation is described in 4 Kings ii. 1-11: 56/14, 19. Lat. *Helias, Elias*.

Hetee, *n.*, heat: 15/12.

Hevy, *v.*, make heavy, trouble;

3 *pl.*, 28/22. O.E. *hefigian*; Lat. *molestantibus*.
 Hooles, *n.*, holes: 65/11; howles, 65/9.
 Horred, 3 *pl. pret.*, trembled, quaked: 95/2. 'To abhor' is the only definition given in N.E.D., which has three quotations. Lat. *horrebant*.
 Hossebond, *n.*, husband: 1/22; hosbounde, 4/11.
 Hungorie, *n.*, 49/14.
 Hylle, *inf.*, cover, conceal: 19/9; hille, 113/15; 3 *s.*, hilleth, 53/18. M.E. *hulen*.
 Hyued, *p. p.*, raised, exalted: 87/14; heved, 58/2.

I

I-now, *adj.*, enough: 25/24; I-noght, 27/14; I-neught, 71/1.
 Irn, *n.*, iron: 43/2, 47/1, 79/31; irne, 72/1, 30, 79/11, 107/35; iren, 111/4; yren, 110/39.

J

Japer, *n.*, jester: 93/12. Lat. *ioculatori*.

K

Kitte, *v.*, cut; 3 *s.*, kitte, 22/16; kitteth, 112/13; *pres. p.*, kittying, 107/35; *p. p.*, kytt, 79/35, 80/2; kutte, 112/17; cutte, 111/5. Lat. *abscindere*.
 Knaue, *imper. s.*, know: 117/17.

L

Lake, *n.*, lack: 48/7. Lat. *defectus*.
 Lefte, 3 *s. pret.*, neglected or omitted to perform (some action, duty, &c.): 104/1.
 Lepe, *n.*, hamper, basket: 27/29. O.E. *leap*; Lat. *sportula*.
 Lett, *inf.*, impede: 32/30.
 Lettruer, *n.*, literature: 7/24; letruer, 15/32; lettrur, 16/16. O.F. *lettreure*.
 Leuennyng, *pres. p.*, levining, lightning: 115/23. Lat. *fulminans*.
 Leving, *pres. p.*, living: 115/31.
 Love-drede, *n.*, the fear that proceeds from love: 24/28.
 Lowsed, *p. p.*, loosed: 49/23. O.E. *losian*; Lat. *solui*.
 Lyvelod, *n.*, means of living:

66/27; lyfelod (Lat. *obventio*, revenue), 91/29. Lat. *victus*.

M

Maly[t]e, *n.*, stomach: 77/28. MS. *malyce*; see Godefroy, *mailleite*, *mulete*, *estomac*. Not listed in N.E.D. Lat. *visceribus*.
 Maughtes, *n.*, moths: 82/15.
 Medeled, *p. p.*, mixed, mingled in conflict: 86/17. Lat. *confusum*.
 Merowth, *n.*, marrow: 83/33. O.E. *meorh*; Lat. *medulla*.
 Morede, *p. p.*, increased: 30/35.
 Morentyde, *n.*, morning time, dawn: 53/32; mornetyde, 49/36. O.E. *morgentid*; Lat. *aurora*.
 Mowe, *inf.*, be able: 49/27, 74/25, 115/6; *inf.*, mow, 59/17, 115/5; 3 *pl.*, mowe, 104/2; mowen, 105/11. Lat. *posse*.

N

Naughtfull, *adj.*, possessed of no value, useless: 111/6. Lat. *pigra*.
 Negh, *v.*, approach, come near to: *inf.*, negh, 4/2, 57/29; 3 *s.*, neghe, 99/2; neght, 4/3; neghis, 89/1; 3 *s. pret.*, neyght, 57/24; *p. p.*, neghed, 88/36. From O.E. adv. *neah*.
 Neghtburr, *n.*, neighbour: 14/35; neighbourgh, 102/1.
 Norsshyng, *pres. p.*, nourishing: 106/18.
 Nowe, *n.*, that which is new: of nowe, with some change or alteration: 32/37.
 Noyous, *adj.*, troublesome, injurious: 102/27. See nye.
 Nye, *inf.*, annoy, injure: 89/7, 90/18, 92/15; 3 *s.*, noyse, 14/20. O.F. *annoier*, *ennuier*; Lat. *nocere*.
 Nyfte, *n.*, granddaughter: 107/22, 112/26. 'A niece' is the only definition given by the N.E.D.; but here nyfte = *doughtres doughter*: 107/23, 112/26. O.E. *niht*; Lat. *neptis*.

O

Oned, *n.*, onehead, unity: 86/13. See onehead in N.E.D. Lat. *unitatem*.
 Oost, *n.*, host: 65/34.
 Or, *conj.* and *adv.*, ere, before: 14/33, 87/24. O.N. *är*.

Ordinate, *adj.*, well-ordered: 26/26.

Orelege, *n.*, sun-dial: 69/1. Lat. *horologio*.

Owch, *n.*, necklace: 62/22. O.F. *nouche*.

Ower, *n.*, owner, possessor: 48/23. Lat. *possessori*.

P

Peronell, *n.*, St. Petronilla: 41/29. There is a M.E. *Legende of St. Petronilla* (Lydgate Canon, E.E.T.S., E.S., cvii, p. 266 ff.) in which the forms *Parnell* (l. 130) and *Pernell* (l. 157) occur.

Picke, *n.*, pitch: 111/28, 36, 112/4.

Poynte, *n.*, an instant of time: in a poynte, in a moment: 84/20. Lat. *in unico puncto*.

Precypitacion, *n.*, action of hurling down: 65/33. Earliest definite example given in N.E.D., 1502 (1477 example questionable); earliest recorded use in this sense, 1607.

Pyght, *n.*, pith: 73/16. O.E. *piþa*. Lat. *medulla*.

Q

Queres, *n.*, choir: 56/17; *quers*, 56/33; *quores*, 56/7. Lat. *choros*.

Quyke, *adj.*, living: 20/21; *whykke*, 20/22; *qwhik*, 68/28; *whyke*, 77/1. O.E. *cwic*; Lat. *viva*.

R

Reicetter, *n.*, resetter, harbourer of thieves: 5/29. O.F. *recetour*, derived from Lat. *receptorem*. Lat. *lacerator*.

Releefs, *n.*, leavings, remains of a meal: 114/4, 10. O.F. *relief*. Lat. *reliquas*.

Reperell, *inf.*, repair: 22/22. O.F. *repareiller*; Lat. *repararet*.

Reynnyng, *pres. p.*, running: 10/21. Lat. *currens*.

Roten, *p. p.*, root: 58/4; *roted*, 58/12. O.N. *röta*; Lat. *radicor*.

Rowned, *v.*, whispered: 3 *pl. pres.*, 89/34. O.E. *rūnian*; Lat. *sibila-verunt*.

S

Sacrede, *p. p.*, consecrated: 78/29. O.F. *sacer*; Lat. *consecratus*.

Saffren, *n.*, saffron; used as an aromatic, pungent drug and spice

in the Middle Ages: 39/5. Lat. *inspidus*.

Sake, *n.*, sack: 10/20.

Seriously, *adv.*, in order, in a series: 84/19. Lat. *seriatim*.

Seth, *conj.*, seeing that: 20/2.

Sewed, 3 *s. pret.*, petitioned, sued, made application before a court for some grant: 67/1. Lat. *insonuit*.

Singlarte, *n.*, singleness: 33/1. Lat. *singularitatem*.

Skyll, *n.*, skill, reason: 29/37. Lat. *ratione*.

Sleuth, *adj.*, slothful, slow: 91/17. Earliest example given in N.E.D., 1567. Lat. *remissior*.

Sliper, *adj.*, slippery: 68/3; *sleper*, 114/20. O.E. *slipur*; Lat. *labilis*.

Slouthe, *n.*, sloth: 121/31; *sleuth*, 16/12; *sloupe*, 121/30; *s[1]awth*, 27/37; *slewth*, from O.E. *slēwþ*; *slouthe* and *slawth* from M.E. *slāwþ*, from O.E. *slāw*. Lat. *segnities*.

Sowlle, *n.*, food, any kind of food eaten with bread: 13/21, 28; *sowle*, 16/1. O.E. *sufol*; Lat. *edulium*.

Sparr, *inf.*, close, bar: 5/25, 24/35: 3 *s.*, *speryth*, 25/1; *p. p.*, *sperede*, 24/12; *sperde*, 101/24; *sperd*, 112/9; *spered*, 114/14. O.E. *sparrian*; Lat. *claudere*.

Sprenkle, *n.*, sprinkler, especially one for sprinkling holy water: 106/38.

Styede, 3 *s. pret.*, rose, ascended: 1/18. O.E. *stigan*.

Sueth, 3 *s.*, followeth: 106/23. O.F. *suer*; Lat. *sequitur*.

Superflew, *adj.*, superfluous: 84/37.

Swaged, *p. p.*, appeased: 52/13. O.F. *suager*.

Sweth, *n.*, Sweden: 86/36. Lat. *Suetiae*.

T

Thirsty, *adj.*, thirsty: 50/15; *thirsty*, 49/15.

Thrilled, *p. p.*, pierced, penetrated: 79/10.

Thruste, *n.*, thirst: 63/1.

Trauelowse, *adj.*, laborious: 22/24.

Tremeleth, *v.*, trembleth: 50/13; *tremlyth*, 111/12; *pres. p.*, *treme-lyng*, 111/8; *past ind.*, *tremeled*, 107/27.

Tristying, *pres. p.*, confiding : 4/11.
 Troblesse, *adj.*, troubled, disturbed :
 20/31. First example in N.E.D.,
 c. 1.449. Lat. *turbidam*.

Trusty, *adj.*, trustworthy : 4/14.

Trystely, *adv.*, confidently : 3/9.

Tyll man, *n.*, farmer, ploughman :
 22/7; tylle man, 22/21. Lat.
excolentis, rustici.

U

Unlikely, *adj.*, dissimilar : 60/16.
 Not listed in this sense in N.E.D.
 Lat. *incomparabilis*.

Vnneth, *adv.*, with difficulty,
 scarcely : 11/4; vneth, 15/31.
 O.E. *unēaþe*; Lat. *vix*.

Vnspectable, *adj.*, not able to
 be regarded, incomprehensible :
 43/13, 45/8. Lat. *incomprehensi-*
bilem.

Vsshe, *n.*, issue : 30/25; yshew,
 31/13.

V

Venym, *n.*, venom : 72/25, 80/6,
 80/8, 105/10; venem, 72/22;
 venum, 38/8.

Veyleable, *adj.*, beneficial, advan-
 tageous, efficacious : 14/31. Lat.
bona.

Vowterer, *n.*, 4/11; *see auovterer*.

Vyce, *n.*, voice : 44/34. Lat. *voce*.

Vykked, *n.*, wicked : 21/25.

W

Wakernesse, *n.*, watchfulness :
 25/8. Not in N.E.D.; formed
 from the adjective *waker*. Lat.
vigilantiam.

Warnes, *n.*, cautiousness, vigi-
 lance : 117/15. O.E. *wærnes*.

Warr, *adj.*, cautious, ware : 27/13;
 war, 28/21, 32/21; whar, 23/12.
 O.E. *wær*.

Wery, *adv.*, very : 98/4.

Wessell, *n.*, vessel : 72/24.

Weyte, *p. p.*, wet, moistened :
 80/17. O.E. *wētan*; Lat. *intinxisset*.

Whele, *n.*, wheel : 70/10, 80/30;
 wheel, 108/8. Lat. *rota*.

Whenched, *p. p.*, quenched : 8/24.

Whiter, *n.*, quitter, pus; 47/8.
 Lat. *sanies*.

Whykke, *see quyke*.

Whyt, *prep.*, with : 58/12.

Worde, *n.*, world : 28/33.

Wordely, *adj.*, worldly : 18/7,
 23/20, 47/19; wordly, 101/21,
 102/33, 120/28.

Worschip, *n.*, worship : 106/21;
 wyrshuppe, 7/34.

Woyce, *n.*, voice : 62/30.

Wratthe, *n.*, wrath : 113/12;
 wreth, 37/28.

Wroth, *adj.*, angry : 89/29.

Wrayste, *v.*, wrest, deflect from
 the normal state : 95/28.

Wyrshoped, *p. p.*, worshipped :
 98/14.

Wyssemen, *n.*, wise men : 3/36.
 Lat. *sapientibus*.

Y

Yate, *n.*, gate : 63/11, 123/7.

Ympnes, *n.*, hymns : 43/22.

Ysache, *n.*, Hezekiah; cf. Isaiah,
 chap. 39; the name of the king
 is in neither Durantus' Latin
 nor Klemming's Swedish text :
 64/15.

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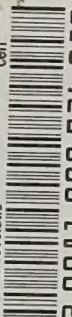
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